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THE

English Reader,

OR,

PIECES IN PROSE AND VERSE,

SELECTED FROM THE BEST WRITERS.

DESIGNED TO ASSIST YOUNG PERSONS TO READ WITH PROPRIETY AND EFFECT; TO IMPROVE THEIR LANGUAGE AND SENTIMENTS, AND TO INCULCATE SOME OF THE MOST IMPORTANT PRINCIPLES OF PIETY AND VIRTUE.

BY LINDLEY MURRAY,
Author of "An English Grammar," &c. &c.

TO WHICH ARE PREFIXED,

The Definitions of Inflections & Emphasis,

AND

RULES FOR READING VERSE,

WITH

A KEY,

EXHIBITING THE METHOD OF APPLYING THOSE PRINCIPLES TO THE PRONUNCIATION OF WRITTEN LANGUAGE. THE INFLECTIONS, AS WELL AS EMPHASIS, ARE ALSO ACTUALLY APPLIED, BY SENSIBLE CHARACTERS, AND AGREEABLY TO THE DIRECTIONS CONTAINED IN THE KEY, TO THE WHOLE OF MR. MURRAY'S SELECTIONS.

BY M. R. BARTLETT,
Author of "The Practical Reader."

Stereotyped by H. & E. Phinney, Cooperstown.

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NORTHERN DISTRICT OF NEW-YORK—TO WIT:

BE IT REMEMBERED, That on the twelfth day of December, in the forty-seventh year of the Independence of the United States of America, A. D. one thousand eight hundred and twenty two, M. R. BARTLETT, of said District, has deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit: "The English Reader, or Pieces in Prose and Verse; selected from the best writers: designed to assist young persons to read with propriety and effect; to improve their language and sentiments, to inculcate some of the most important principles of Piety and Virtue. Lindley Murray, author of an English Grammar, &c. To which are prefixed the definitions of Inflections and Emphases, and rules for reading Verse, with a Key, exhibiting the method of applying these principles to the pronunciation of written language. The Inflections as well as Emphases are also actually applied, by sensible characters and agreeably to the directions contained in the Key, to the whole of Mr. Murray's selections. By *M. R. Bartlett*, author of the Practical Reader:"—In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies during the times therein mentioned," and also to the act entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of Designing, Engraving, and Etching historical and other prints."

RICH'D R. LANSING,
Clerk of the Northern District of New-York.

PREFACE.

MANY selections of excellent matter have been made for the benefit of young persons. Performances of this kind are of so great utility, that fresh productions of them, and new attempts to improve the young mind, will scarcely be deemed superfluous, if the writer make his compilation instructive and interesting, and sufficiently distinct from others.

The present work, as the title expresses, aims at the attainment of three objects: to improve youth in the art of reading; to meliorate their language and sentiments; and to inculcate some of the most important principles of piety and virtue.

The pieces selected, not only give exercise to a great variety of emotions, and the correspondent tones and variations of voice, but contain sentences and members of sentences, which are diversified, proportioned, and pointed with accuracy. Exercises of this nature are, it is presumed, well calculated to teach youth to read with propriety and effect. A selection of sentences, in which variety and proportion, with exact punctuation, have been carefully observed, in all their parts as well as with respect to one another, will probably have a much greater effect, in properly teaching the art of reading, than is commonly imagined. In such constructions, every thing is accommodated to the understanding and the voice; and the common difficulties in learning to read well are obviated. When the learner has acquired a habit of reading such sentences, with justness and facility, he will readily apply that habit, and the improvements he has made, to sentences more complicated and irregular, and of a construction entirely different.

The language of the pieces chosen for this collection has been carefully regarded. Purity, propriety, perspicuity, and, in many instances, elegance of diction, distinguish them. They are extracted from the works of the most correct and elegant writers. From the sources whence the sentiments are drawn, the reader may expect to find them connected and regular, sufficiently important and impressive, and divested of every thing that is either trite or eccentric. The frequent perusal of such composition naturally tends to infuse a taste for this species of excellence: and to produce a habit of thinking, and of composing, with judgment and accuracy.*

That this collection may also serve the purpose of promoting piety and virtue, the Compiler has introduced many extracts, which

* The learner, in his progress through this volume and the Sequel to it, will meet with numerous instances of composition, in strict conformity to the rules for promoting perspicuous and elegant writing contained in the Appendix to the Author's English Grammar. By occasionally examining this conformity, he will be confirmed in the utility of those rules; and be enabled to apply them with ease and dexterity.

It is proper further to observe, that the Reader and the Sequel, besides teaching to read accurately, and inculcating many important sentiments, may be considered as auxiliaries to the Author's English Grammar; as practical illustrations of the principles and rules contained in that work.

place religion in the most amiable light; and which recommend a great variety of moral duties, by the excellence of their nature, and the happy effects they produce. These subjects are exhibited in a style and manner which are calculated to arrest the attention of youth; and to make strong and durable impressions on their minds *

The Compiler has been careful to avoid every expression and sentiment, that might gratify a corrupt mind, or, in the least degree, offend the eye or ear of innocence. This he conceives to be peculiarly incumbent on every person who writes for the benefit of youth. It would indeed be a great and happy improvement in education, if no writings were allowed to come under their notice, but such as are perfectly innocent; and if on all proper occasions, they were encouraged to peruse those which tend to inspire a due reverence for virtue, and an abhorrence of vice, as well as to animate them with sentiments of piety and goodness. Such impressions deeply engraven on their minds, and connected with all their attainments, could scarcely fail of attending them through life, and of producing a solidity of principle and character, that would be able to resist the danger arising from future intercourse with the world.

The Author has endeavoured to relieve the grave and serious parts of his collection, by the occasional admission of pieces which amuse as well as instruct. If, however, any of his readers should think it contains too great a proportion of the former, it may be some apology to observe, that in the existing publications designed for the perusal of young persons, the preponderance is greatly on the side of gay and amusing productions. Too much attention may be paid to this medium of improvement. When the imagination, of youth especially, is much entertained, the sober dictates of the understanding are regarded with indifference; and the influence of good affections is either feeble, or transient. A temperate use of such entertainment seems therefore requisite, to afford proper scope for the operations of the understanding and the heart.

The reader will perceive, that the Compiler has been solicitous to recommend to young persons, the perusal of the sacred Scriptures, by interspersing through his work some of the most beautiful and interesting passages of those invaluable writings. To excite an early taste and veneration for this great rule of life, is a point of so high importance, as to warrant the attempt to promote it on every proper occasion.

To improve the young mind, and to afford some assistance to tutors, in the arduous and important work of education, were the motives which led to this production. If the Author should be so successful as to accomplish these ends, even in a small degree, he will think that his time and pains have been well employed, and will deem himself amply rewarded.

* In some of the pieces, the Compiler has made a few alterations, chiefly verbal, to adapt them the better to the design of his work.

ADVERTISEMENT.

ıuthor of the application of the Inflections, &c. to the ection of reading lessons in Murray's English Reader, ı many others of his profession, borne testimony to the ·y of that work, by making it an almost exclusive reading his school for nearly fifteen years. Indeed, public taste rmined the merits of the English Reader, by pronouncing st work of the kind now in use. No reading book in the Language, has a more unlimited circulation, or has done ıdvance the art of reading. The writer, however, always the work imperfect ; in as much as Mr. Murray's stric- :orrect reading are too abstruse and difficult for the gene- pupils ; and none of his principles applied to practice ; ·efore remained as mere inoperative precepts, without the examples. The subscriber has endeavoured to remedy ct in the work, by applying the acknowledged principles tion, by sensible characters, to most of the pieces in the ı ; and he has also furnished a Key, for the benefit of the chibiting those principles, by rules and examples, and il- ; the manner of applying them to practice. The learner, lting this Key, will soon be enabled to extend the princi- :neral reading ;—for this purpose, let him, in the outset, his intended lesson with the rules and examples furnished y, and with a pencil, make the requisite characters ; this will soon make him master of the principles, and the ıpplying them. These principles will enable him to impart to ng, the greatest precision, harmony, force and variety, a finishing polish to his style of delivery.

ork has now received its utmost perfection, and wears ıp of its highest excellence. Mr. Murray's selections n kept entire, and his order of arrangement scrupulously l ; for in these respects no writer could have been more :. The book is, in short, what it always has been, the Reader, with the addition of the principles of Elocution, the precise manner of reading its contents. It is there- ıbly but confidently submitted to the favour of a discrim- ublic, by that public's devoted servant,

M. R. BARTLETT.

May 1, 1823.

A KEY,

Exhibiting the manner of applying the principles of Infl*and* Emphases *to the pronunciation of written lan*
with the definition of those terms.

INFLECTIONS.

THE inflections of the voice are those peculiar which it takes on pronouncing a strongly em word, or making a necessary pause. Of these there ar the *upward* slide, and the *downward*. The first is rep ed by a small dash inclining to the right in an angle of 45 degrees, thus ′ ; the second is marked by the sam acter, inclining to the left, thus ‵.

SENTENCES.

DIRECT PERIOD.

Definition and Rule.—The direct period consists great members, commencing with corresponding conne either expressed or implied, and the former part dep on the latter for sense ;—at the close of the first the ris flection is applied, and at the close of the latter the inflection.

Example.—As Columbia expects her sons to be bra she presumes her daughters will be virtuous‵.

INVERTED PERIOD.

Definition and Rule.—The inverted period consists two great members, similarly connected, yet making as it proceeds ; it is also capable of being transposed a dered direct, by which the dependence of the parts n tested. These parts adopt the same inflection that are ed in the direct period.

Example.—At the declaration of peace, in obedience voice of the people, the General returned his sword scabbard′, because it was in obedience to the same res voice that he drew it at the approach of war‵.

LOOSE SENTENCE.

Definition and Rule.—The loose sentence consists o rect or an inverted period, with one or more additional bers. The period is read as in the above examples, a falling inflection is applied to each additional membe forms good sense.

Example.—As you will find in the Bible all the trut

cessary to be believed´, so you will find, at the same time, every necessary direction for the performance of your duty`: this book, therefore, must be the rule of all your actions`: and it will prove your best friend in all the journey of life`.

PENULTIMATE MEMBER.

Definition and Rule.—The penultimate member is the last limb or member in the sentence but one. As the final member takes the falling, the penultimate adopts the rising inflection.

Example.—The soul, considered´ abstractly from its passions, is of a remiss and sedentary nature`; slow in its resolves, and languishing in its execution`.

EXCEPTION TO THE FOREGOING RULES.

Whenever the member of a sentence, claiming the rising inflection, terminates with a strongly emphatic word, the falling inflection is applied; for strong emphasis always dictates the downward slide of the voice.

Example.—I must therefore desire the reader to remember that, by the pleasures of the imagination, I mean those only that arise from *sight`*; and that I divide them into two kinds`.

SERIES.

Definition.—Series implies that succession of similar or opposite particulars, or portions of a sentence, whether single, double, triple, or compound, or whatever other variety they may assume, which frequently commence or close a compound sentence. These may be divided into

1st, The *Simple Series;*
2d, The *Compound Series;*
3d, The *Series of Serieses.*

SIMPLE SERIES.

Definition.—The simple series consists of two or more single particulars, following each other in succession, either in commencing or closing a sentence.

RULE 1.—When the sentence commences with two particulars, the 1st takes the `, and the 2d the ´ inflection.

Example.—Manufactures` and agriculture´, give steady employment to thousands of the poorer order`.

RULE 2.—When the sentence closes with two single particulars, the 1st takes the ´, and the 2d the ` inflection.

Example.—Example is generally more forcible than precept´ or discipline`.

RULE 3.—When the sentence commences with three single particulars, the 1st and 2d take the `, and the 3d the ´ inflection.

Example.—The head`, the heart`, and the hands´, should be constantly and actively employed in doing good`.

RULE 4.—When three single particulars form the concluding series, the 1st and 3d take the `, and the 2d the ´ inflection.

Example.—Whatever obscurities involve religious tenets, the essence of true piety consists in humility`, love´, and devotion`.

RULE 5.—When four single particulars form the commencing series, the 1st and 4th take the `, and the 2d and 3d the ´ inflection.

Example.—Health´, peace`, fortune`, and friends´, constitute some of the ingredients of the cup of human happiness`.

RULE 6.—When four single particulars form the concluding series, the 1st and 4th adopt the ´, and the 2d and 3d the ` inflection.

Example.—The four elements into which the old philosophers classed the material world, are fire`, water´, air´, and earth`.

RULE 7.—When the commencing series contains a long list of particulars, they are divided from the right, into periods of three members each, and set off by the dash; the last period may be read after Rule 3, the others after Rule 4, and odd particulars after Rule 1.

Example of 5 particulars.—Gold`, silver´—copper`, iron`, and lead´, are found in many parts of the new world`.

Example of 6 particulars.—The elk`, deer´, wolf`,—fox`, ermine`, and martin´, abound in cold climates`.

Example of 7 particulars.—The Amazon`,—La Plate`, Missisippi´, Missouri`,—St. Lawrence`, Oronoco`, and Ohio´, rank among the largest rivers upon the globe`.

Example of 8 particulars.—Cotton`, coffee´,—sugar`, rum´, molasses`,—spice`, fruits`, and drugs´, are imported from the West-Indies`.

Example of 9 particulars.—Love`, joy´, peace`,—long-suffering`, gentleness´, goodness`,—faith`, meekness`, and temperance´, are the fruits of the divine spirit`.

Example of 10 particulars.—Metaphors`,—enigmas`, mottos´, parables`,—fables`, dreams´, visions`,—the drama`, burlesque`, and allusion´, are all comprehended in Mr. Locke's definition of wit`.

RULE 5.—When this long list of particulars forms the closing series, they admit of the same division, and are read according to Rule 4th; but odd members agreeably to Rule 1st.

Example of 5 particulars.—The productions of Brazil, are grain`, fruits´,—dye-woods`, metals´, and diamonds`.

Example of 6 *particulars.*—The chief towns in the U States of America, are New-York`, Philadelphia´, Balti —Boston`, Charleston´, and New-Orleans`.

Example of 7 *particulars.*—The Americans export the fertile shores of their leagued domain, to foreign c a variety of lumber`,—fish`, beef´, pork`,—butter`, cl and flour`.

Example of 8 *particulars.*—The soul can exert itself in different ways; she can understand`, will´,—imagine` hear`,—feel`, love´, and frown`.

Example of 9 *particulars.*—The fruits of the spirit are joy´, peace`,—long-suffering`, gentleness´, goodness`,— meekness´, temperance`,—against these there is no law

Example of 10 *particulars.*—Mr. Locke's definition comprehends every species of it;—as metaphors`,—eni mottos´, and parables`,—fables`, dreams´, visions`,—th ma`, burlesque´, and allusion`.

COMPOUND SERIES.

Definition.—The compound series consists of two o successive particulars, composed of two words or me of a sentence, which though not perfectly similar, ar ciently so to admit of classification.

RULE 1.—All the compound members which for commencing series, take the ` inflection, except the last, takes the ´ inflection.

Example.—The whole system of the intellectual po the chaos and the creation`, and all the furniture of worlds´, enter into the subject of Milton's Paradise Lo

RULE 2.—When the compound members form th cluding series, they all adopt the ` inflection, except the timate member, which takes the ´ inflection.

Example.—Notwithstanding all the pains which (took in the education of his son, he nevertheless rema mere blockhead. Nature rendered him incapable of in ing by all the rules of eloquence`, the precepts of philos his father's endeavours´, and the most refined soci Athens.`

EXCEPTION.

The only exception to the above rule is, when th tence commences with a conditional or suppositive p for in that case the members take the ´ inflection.

Examples.—Whatever contributes to promote the p ples of virtue, and strengthen the bonds of brother whatever tends to calm the ruffled feelings, and regula passions´, is undoubtedly a source of happiness`.

So, when the faithful pencil has design'd
Some bright idea of the master's mind´;
When a new world leaps out at his command´,
And ready Nature waits upon his hand´;
When the ripe colours soften and unite´,
And sweetly melt into just shades and light´;
When mellowing years their full perfection give´,
And each bold figure just begins to live´;
The treacherous colours the fair art betray´,
And all the bright creation, fades away`.

SERIES OF SERIESES.

Definition.—Two or more simple particulars, combined with two or more compound particulars, and all united in forming an independent member of a sentence, constitute what is termed a series of serieses.

GENERAL RULE.—When several compound members occur, composed of similar or opposite particulars, and forming a simple series, they may be divided according to their natures into couplets or triplets, and pronounced, *singly* according to the appropriate rule of the simple series; but *altogether* agreeably to the number of compound particulars in the whole period, and according to the appropriate rule of the compound series.

Example.—For I am persuaded, that neither life´, nor death`; nor angels`, nor principalities´, nor powers`; nor things present´, nor things to come`; nor height´, nor depth`; nor any other creature´, shall be able to separate me from the love of God which is in Christ Jesus our Lord`.

THE DASH.

GENERAL RULE.—To those members of a sentence separated by the Dash, the same inflections must be applied, according to their nature, as would be applied were the parts set off by any other points.

Example.—In general, the manners of Mr. Henry were those of the plain Virginian gentleman`—kind`—open´—candid´—and conciliating`—warm without insincerity´—and polite without pomp`—neither chilling by his reserve´—nor fatiguing by his loquacity`—but adapting himself without effort to the character of his company`.

INTERROGATIVE SENTENCES.

RULE 1.—Those interrogative sentences which are commenced with a verb, always adopt the ´ inflection.

Examples.—Is justice lame among us, my friend, as well as blind´? Can he exalt his thoughts to any thing great and

noble, who believes that, after a short turn upon the stage of this world, he is to sink for ever into oblivion´?

RULE 2.—Those interrogative sentences that commence with a verb which is followed by the disjunctive conjunction *or*, adopts, at the close of the first part, the ´ inflection, and at the end of the second, the ` inflection.

Examples.—Shall we, in your person, crown the author of the public calamity´, or shall we destroy him`? Will the trials of this life continue for ever,´ or will time finally dissipate them`?

RULE 3.—Those interrogative sentences that commence with the interrogative pronoun or adverb, always close with the ` inflection.

Examples.—Who will take the trouble of answering these questions`? How will he collect the necessary evidence`? Whence derive his authorities`? When adjust all the contending points`?

RULE 4.—When the interrogative sentence consists of several members following in succession, commencing with a pronoun or adverb, all those members adopt the ` inflection, save the penultimate, which takes the ´ inflection.

Example.—Where can he find such cogent exhortations to the practice of virtue`; such strong excitements to piety and holiness`; and, at the same time, such assistance in attaining them´, as are contained in the Holy Bible`?

RULE 5.—When the interrogative sentence commences with a verb, and consists of several succeeding members, they all adopt the ´ inflection.

Example.—Would an infinitely wise being make such a glorious creature as man, for so mean a purpose´? can he delight in the production of such abortive intelligences´, such short lived rational beings´? would he give him talents that are not to be exerted´, and capacities that are not to be gratified´?

RULE 6.—When the interrogative sentence presents a combination of particulars, forming a series of serieses, they adopt, according to their natures, both the ´ and the ` inflections. The last member, however, upon which the question turns, must always have the ´ inflection.

Example.—Do you imagine the hours wasted in idle prate`, the days devoted to vain amusements`, the weeks lavished on dress and parade`, and the months squandered without end or aim´, are all lost in the great account of eternity´? or will they, like an army of departed ghosts, rise to your affrighted memory, and condemn you`?

EXCLAMATION POINT.

GENERAL RULE.—Sentences and their members followed by this point, adopt, according to their natures, both inflections.

Example.—If this is a man of pleasure´, what is a man of pain`? How quick`, how total´, is his transit`! In what a dismal gloom does he sit for ever`! How short´, alas´! is his day of rejoicing`! for a moment he glitters´, he dazzles`! in a moment where is he`? Oblivion covers his memory`!

PARENTHESIS.

RULE 1.—When this figure is used either with or without the comma, it always adopts the ´ inflection.

Examples.—Natural historians observe´, (for while I am in the country I must thence bring my allusions´) that male birds only have voices`.

Know ye not, brethren´, (for I speak to them that know the law´,) that the law has dominion over a man so long as he lives´?

I had letters from him´, (here I felt in my pocket´,) that exactly spoke the king's mind`.

RULE 2.—When the parenthesis is set off by the semicolon, colon, or dash, the ` inflection obtains.

Example.—Then went the captain with the officers, and brought the apostles without violence`; (for they feared the people lest they should have been stoned`;) and when they had brought them, they set them before the council`.

RULE 3.—That phrase or member which intervenes and breaks the connexion of a sentence, is, whether long or short, of the nature of a parenthesis, and is preceded and followed by the ´ inflection.

Examples.—The minister's talents´, formed for great enterprise´, could not fail of rendering him conspicuous`.

I shall always remember´, my friends´, with the most lively gratitude´, your continued kindness to me`.

He is alternately supported´, and has been for these ten years´, by his father`, his brother´, and his uncle`.

EMPHASIS.

Definition.—Emphasis is that peculiar stress of the voice with which the important words in a sentence are pronounced, in order to distinguish them from the less important or little connective particles.

RULE 1.—Those words and phrases in a sentence which stand opposed to each other, adopt the strong emphasis.

Examples.—Many people mistake the *love* of virtue for the *practice* of it.

Many states were in alliance *with*, and under the protection *of*, the then mistress of the world.

The *wise* man is happy when he gains his *own* esteem; the *fool* when he gains the esteem of *others*.

RULE 2.—That word or phrase in a sentence which suggests or dictates the opposing word, must take the strong emphasis.

Examples.—When a Persian soldier was railing against Alexander the Great, his officer reproved him by saying, "Sir, you were paid to *fight* against Alexander."

Justice, my friend, appears to be *lame* among us.

And Nathan said unto David, *Thou* art the man.

EMPHATIC INFLECTIONS.

RULE 1.—When emphasis is positive and affirms something, it always dictates the ˋ inflection.

Examples.—An honest man may, without blame, risk his property in equitable *trade*ˋ.

Sir, you were paid to *fight* against Alexanderˋ.

I think you informed me that your *brother* supplied your wantsˋ.

In the perusal of a book, a man expects to be *instructed*ˋ.

This treaty *secures* the honour of the United Statesˋ.

RULE 2.—When emphasis denies something, it always adopts the ´ inflection.

Examples.—An honest man may risk his property without blame, in equitable *trade*ˋ, but not in *gambling*´.

Sir, you were paid to *fight* against Alexanderˋ, not to *rail* at him´.

I think you informed me that your *brother* supplied your wantsˋ, and not your doting *father*´.

In the perusal of a book, a man expects to be *instructed*ˋ, not *corrupted*´.

This treaty, says Fisher Ames, *secures* the honour of the United Statesˋ, and therefore cannot *compromise* it´.

Washington never fought for personal *fame*´, but he fought for the *freedom* of his countryˋ.

READING VERSE.

RULE 1.—That sentence, or member of a sentence, which, in prose, would, according to the foregoing rules, adopt the ´ inflection, must adopt it also in poetry.

EXAMPLES.

But when old age has silver'd o'er thy head´,
When memory fails´, and all thy vigour's fled´,
Then may'st thou seek the stillness of retreat´,

And hear′, aloof′, the human tempest beat`.
What′! shall an African′, shall Juba's heir′,
Reproach great Cato's son′, and show the world
A virtue wanting in a Roman's soul′?
Is there′, (as ye sometimes tell us′,)
Is there *one* who reigns on high′?
Has he bid you buy and sell us′?
Speaking from his throne′, the sky′?

RULE 2.—That sentence, or member of a sentence, whi in prose, would, according to the foregoing rules, require th inflection, must, in poetry, adopt the same inflection.

EXAMPLES.

I am monarch of all I survey`,
My right there is none to dispute`;
From the centre, all round to the sea′,
I am lord of the fowl and the brute`.

Can you discern another's mind′?
Why is't you envy`? Envy's blind`.
Tell envy′, when shewould annoy′,
That thousands want what you enjoy`.

O, lost to virtue`, lost to manly thought`,
Lost to the noble sallies of the soul`,
Who think it *solitude* to be alone`!
Communion sweet`, communion large and high`,
Our reason`, guardian angel′, and our God`.
Then nearest *these*′, when *others* most remote`;
And *all*′, ere long′, shall be remote′, but these`.

RULE 3.—Almost every kind of verse admits a sh pause, in or near the middle of the line, the observance which gives great beauty to the reading of poetry

EXAMPLES.

A little rule′,, a little sway`,
A sunbeam`,, in a winter's day′,
Is all the proud`,, and mighty have′,
Between the cradle′,, and the grave`.
And see the rivers′,, how they run
Thro' woods`,, and meads′, in shade′, and sun`?
Sometimes swift′,, sometimes slow`;
Wave succeeding wave′,, they go
A various journey′,, to the deep′,
Like human life′,, to endless sleep`.

RULE 4.—At the end of every line in poetry, a pau should be made, proportioned to the intimacy or remotene of the connexion between the words that terminate the on *and commence* the other.

EXAMPLES.

Now the pine tree's„ waving top´,
Gently greets´„ the morning gale`;
Kidlings now´„ begin to crop´
Daisies´„ on the dewy dale.`

Did sweeter sounds´„ adorn my flowing tongue,´
Than ever man pronounc'd´„ or angels sung´;
Had I all knowledge´„ human and divine´,
That thought can reach´„ or science can define´;
And had I power´„ to give that knowledge birth´,
In all the speeches´„ of the babbling earth´;
Did Shadrach's zeal´„ my glowing breast inspire´,
To weary tortures´„ and rejoice in fire´;
Or had I faith´„ like that which Israel saw´,
When Moses gave them´„ miracles and law´;
Yet´, gracious Charity´„ indulgent guest´,
Were not thy power´„ exerted in my breast´,
Those speeches´„ would send up unheeded prayer`;
That scorn of life´„ would be but wild despair`;
A cymbal's sound´„ were better than my voice´,
My faith were form´„ my eloquence were noise.`

EXCEPTION.

When the break between the lines separate the article m the noun which it limits; the adjective, in its natural ler, from the noun which it modifies; or the preposition m the noun which it governs, no pause can be admitted.

EXAMPLE.

O'er their heads´„ a crystal fountain´,
Whereon a sapphire throne´„ inlaid with *pure*
Amber´, and colours of the show'ry bow.`
On a sudden´, open fly´,
With impetuous recoil´„ and jarring sound´,
Th' infernal doors´, and´, on their hinges, grate
Harsh thunder`.

DIRECTIONS TO THE LEARNER.

In taking up the English Reader with a view of apply- the principles of elocution to the pronunciation of the les- s, the learner will commence with *the Key*, and make self complete master of the definitions and rules, and fa- iar with the examples. In the mean time he may exer- e his judgment, by selecting from any other book exam- s under the several rules and exceptions, and apply the ap- priate characters.

n a little time he will feel himself prepared to enter upon select sentences, and progress through the book.

Great care should be taken to guard against a drawling indistinct utterance, and a hurried clipping mode of pronouncing words and phrases.

Guard also against extending the rising inflection too high. or the falling too low; and be careful to make no pause in rising or falling, unless a pause is inserted.

In spirited interrogatives, and at the period, the inflections adopt their greatest extremes; but in dispassionate, and especially pathetic pieces, they should resemble the undulations of a gently agitated lake.

In pronouncing a series of particulars, to which the falling inflection is applied, or a simple series of three or more members, the first particular or member should be read in the low pitch, a small increase of force applied to the second another advance to the third, and so on, to the last in the commencing series, and the last but one in the closing series this will produce a climax in utterance, and add force to the delivery.

Generally speaking, lessons should be read upon the middle pitch of the voice. In this pitch, utterance will be easiest to the reader, and most pleasing to the hearer; and in this too, the voice has the greatest strength, and most play.

The principles have been purposely omitted in several chapters toward the close of a few sections, for the purpse of having the pupil apply them in pencil mark, as a test of his knowledge of the Key, and of their application to general reading.

THE ENGLISH READER.

PART I.

PIECES IN PROSE.

CHAPTER I.

SELECT SENTENCES AND PARAGRAPHS.

SECTION I.

DILIGENCE`, industry`, and proper improvement o time´, are material duties of the *young*`.

The acquisition of *knowledge*´, is one of the most honour able occupations of youth`.

Whatever useful` or engaging´ endowments we possess´ *virtue* is requisite´, in order to their *shining* with prope lustre`.

Virtuous *youth*´ gradually brings forward accomplished and flourishing *manhood*`.

Sincerity` and truth´ form the *basis* of every virtue`.

Disappointments` and distress´, are often *blessings* in dis guise`.

Change` and alteration´, form the very *essence* of the world

True happiness´ is of a *retired* nature`; an enemy to pomp and noise`.

In order to acquire a capacity for happiness´, it must b our *first* study to rectify *inward* disorders`.

Whatever *purifies*´, *fortifies* also the heart`.

From our eagerness to *grasp*´, we strangle´ and destro pleasure`.

A temperate spirit`, and moderate expectations´, are excel lent *safeguards* of the mind´, in this uncertain and changin state`.

NOTE.

In the first chapter, the compiler has exhibited sentences in a great variet of construction, and in all the diversity of punctuation. If well practised upo he presumes they will fully prepare the young reader for the various pause inflections, and modulations of voice, which the succeeding pieces requir The Author's "English Exercises," under the head of Punctu ion, will affor the learner additional scope for improving himself in readin, sentences an paragraphs variously constructed.

There is nothing´, except simplicity of intention`, and purity of principle´, that can stand the *test* of near approach´ and strict examination`.

The *value* of any possession´, is to be chiefly estimated´, by the *relief* which it can bring us´, in the time of our greatest need`.

No person who has once yielded up the government of his mind`, and given loose rein to his desires` and passions´, can tell how *far* they may carry him`.

Tranquillity of *mind´*, is always most likely to be attained´, when the business of the *world´*, is tempered with thoughtful´ and serious retreat`.

He who would act like a *wise* man´, and build his house on the *rock`*, and not on the *sand´*, should contemplate human life´, not only in the *sunshine´*, but in the *shade`*.

Let usefulness` and beneficence´, not ostentation` and vanity´, direct the train of your pursuits`.

To maintain a steady` and unbroken *mind´*, amidst all the shocks of the *world´*, marks a great´ and noble spirit`.

Patience´, by preserving composure *within´*, resists the impression which *trouble* makes from *without`*.

Compassionate affections´, even when they draw *tears* from our eyes for human misery´, convey satisfaction to the heart`.

They who have *nothing* to give´, can often afford relief to others´, by imparting what they *feel`*.

Our ignorance of what is to come`, and of what is really good` or evil´, should correct anxiety about worldly success`.

The veil which covers from our *sight* the events of succeeding years´, is a veil woven by the hand of *mercy`*.

The *best* preparation for all the uncertainties of futurity´, consists in a well-ordered mind`, a good conscience´, and a cheerful submission to the will of Heaven`.

SECTION II.

THE *chief* misfortunes that befall us in life´, can be traced to some vices` or follies´ which we have committed`.

Were we to survey the chambers of sickness` and distress´, we should often find them peopled with the victims of intemperance` and sensuality´, and with the children of vicious indolence´ and sloth`.

To be wise in our *own* eyes`, to be wise in the opinion of the *world`*, and to be wise in the sight of our *Creator´*, are three things so very different´, as rarely to coincide`.

Man´, in his *highest earthly* glory´, is but a *reed* floating on the stream of time´; and forced to follow every new direction of the current`.

The corrupted temper\, and the guilty passions of the bad′, nullify the effect of every advantage which the *world* confers on them\.

The *external* misfortunes of life′, disappointments\, poverty\, and sickness′, are *light* in comparison of those *inward* distresses of *mind*′, occasioned by folly\, by passion′, and by guilt\.

No station is so high\, no power so great\, no character so unblemished′, as to *exempt* men from the attacks of rashness\, malice′, or envy\.

Moral\ and religious instruction′, derives its efficacy′, not so much from what men are *taught to know*′, as from what they are *brought to feel*\.

He who pretends to great *sensibility* towards men′, and yet has no feeling for the high objects of *religion*′, no heart to admire\ and adore′ the great *Father* of the universe′, has reason to distrust the truth′ and delicacy of his sensibility\.

When′, upon rational\ and sober inquiry′, we have established our principles′, let us not suffer them to be shaken by the *scoffs* of the licentious′, or the *cavils* of the sceptical\.

When we observe any tendency to treat *religion*′ or *morals*\ with disrespect\ and levity′, let us hold it to be a sure indication of a perverted understanding′, or a depraved heart′.

Every degree of guilt′, incurred by yielding to temptation′, tends to debase the *mind*′ and to weaken the generous and benevolent *principles* of human nature\.

Luxury\, pride\, and vanity′, have frequently as much *influence* in corrupting the sentiments of the *great*′, as *ignorance*\, bigotry\, and prejudice′, have in misleading the opinions of the *multitude*\.

Mixed as the present state is′, reason\, and religion′, pronounce′, that′, generally′, if not always′, there is more happiness′ than misery\, more pleasure\ than pain′, in the condition of man\.

Society′, when formed′, requires distinctions of property\, diversity of conditions\, subordination of ranks\, and a multiplicity of occupations′, in order to advance the general good\.

That the temper′, the sentiments\, the morality\, and′, in general′, the whole conduct\ and character of men′, are influenced by the example\ and disposition′ of the persons with whom they associate′, is a reflection which has long since passed into a proverb′, and been ranked among the standing maxims of human wisdom′, in all ages of the world\.

SECTION III.

THE desire of improvement′, discovers a liberal minc it is connected with many accomplishments′, and mai virtues`.

Innocence confers ease` and freedom on the mind′ ; ai leaves it open to every pleasing sensation`.

Moderate` and simple pleasures′, relish *high* with the *te perate*` : In the midst of his studied refinements′, the *volu tuary* languishes`.

Gentleness corrects whatever is offensive in our manners and′, by a constant train of humane attentions′, studies to a leviate the burden of common misery`.

That gentleness which is the characteristic of a *good* mai has′, like every other virtue′, its seat in the *heart*` : and′, l me add′, nothing′, except what flows from the heart′, can re der even *external* manners truly pleasing`.

Virtue′, to become either vigorous or useful′, must l habitually *active*` : not breaking forth occasionally with transient lustre′, like the blaze of a *comet*′ ; but regular in i returns′, like the light of *day*` : not like the aromatic *gal* which sometimes feasts the sense′ ; but like the ordina *breeze*′, which purifies the air′, and renders it healthful`.

The happiness of every man′, depends more upon the sta of his *own* mind′, than upon any *one external* circumstance nay′, more than upon *all external* things put together`.

In no station`, in no period′, let us think ourselves sec n from the dangers which spring from our *passions*`. Eve age`, and every station′ they beset` ; from youth′ to gr hairs`, and from the peasant′ to the prince`.

Riches` and pleasures′, are the *chief* temptations to crimi deeds`. Yet those riches′, when obtained′, may very *possi* overwhelm us with unforeseen miseries`. Those pleasu may cut short our health′ and life`.

He who is accustomed to turn aside from the world`, a commune with himself in retirement′, will′, sometimes *least*′, hear the truths which the *multitude* do not tell hi A more sound instructer will lift his voice′, and awaken wi in the heart those latent suggestions′, which the *world* h overpowered′ and suppressed`.

Amusement often becomes the *business*′, instead of t *relaxation*′, of young persons` : it is *then* highly pernicious`

He that waits for an opportunity to do *much* at *once*′, m breathe out his *life* in idle wishes′, and regret′, in the la hour′, his useless intentions′ and barren zeal`.

The spirit of *true* religion′, breathes mildness′ and affability It gives a native′, unaffected ease to the behaviour`. It is a

cial, kind, and cheerful: far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for *another* world, by neglecting the concerns of *this*.

Reveal none of the secrets of thy friend. Be *faithful* to his interests. Forsake him not in danger. Abhor the thought of acquiring any *advantage* by his prejudice.

Man, *always prosperous*, would be giddy and insolent, *always afflicted*, would be sullen or despondent. Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as both to give room for worldly pursuits, and to recall, from time to time, the admonitions of conscience.

SECTION IV.

TIME *once* past, *never* returns: the moment which is *lost*, is lost *for ever*.

There is nothing on earth so *stable*, as to assure us of undisturbed *rest*; nor so *powerful*, as to afford us constant *protection*.

The house of *feasting*, too often becomes an avenue to the house of *mourning*. Short, to the *licentious*, is the interval between them.

It is of great importance to us, to form a proper *estimate* of human life; without either loading it with imaginary *evils*, or expecting from it greater *advantages* than it is able to yield.

Among *all* our corrupt passions, there is a strong and intimate connexion. When any *one* of them is adopted into our family, it seldom quits until it has fathered upon us *all* its kindred.

Charity, like the sun, brightens every object on which it shines; a *censorious* disposition, casts every character into the darkest shade it will bear.

Many men mistake the *love*, for the *practice* of virtue; and are not so much *good* men, as the *friends* of goodness.

Genuine virtue, has a language that speaks to every heart throughout the *world*. It is a language which is understood by *all*. In every region, every climate, the *homage* paid to it, is the same. In no *one* sentiment, were ever mankind *more* generally agreed.

The appearances of our security, are frequently deceitful. When our sky seems *most* settled and serene, in some unobserved quarter, gathers the little black cloud, in which the tempest ferments, and prepares to discharge itself on our head.

The man of true fortitude, may be compared to the castle built on a rock, which defies the attacks of the surrounding

waters`: the man of a feeble and timorous spirit', to a hut placed on the shore', which every wind shakes', and every wave overflows`.

Nothing is so inconsistent with self-possession', as violent *anger*`. It overpowers reason`; confounds our ideas`; distorts the appearance', and blackens the colour of every object`. By the storms which it raises *within*`, and by the mischiefs which it occasions *without*', it generally brings on the passionate and revengeful man', greater misery than he can bring on the object of his resentment`.

The palace of *virtue* has', in all ages', been represented as placed on the summit of a *hill*`; in the ascent of which', *labour* is requisite`, and *difficulties* are to be surmounted`; and where a conductor is needed', to direct our way', and to aid our steps`.

In judging of others', let us always think the *best*', and employ the spirit of charity and candour`. But in judging of *ourselves*', we ought to be exact' and severe`.

Let him', who desires to see *others* happy', make haste to give while his *gift* can be enjoyed`; and remember', that every moment of delay', takes away something from the value of his benefaction`. And let him who proposes his *own* happiness', reflect', that while he forms his purpose', the day rolls on', and "the night cometh', when *no* man can work`."

To sensual persons', hardly *any* thing is what it *appears* to be`: and what flatters *most*', is always *farther* from reality`. There are *voices* which sing around them', but whose strains allure to ruin`. There is a *banquet* spread', where *poison* is in every dish`. There is a *couch* which invites them to repose', but to *slumber* upon it', is death`.

If we would judge whether a man is really *happy*', it is not solely to his houses` and lands' to his equipage` and his retinue we are to look'. Unless we could see *farther*', and discern what joy`, or what bitterness', his heart feels', we can pronounce *little* concerning him`.

The book is well written`; and I have perused it with pleasure' and profit`. It shows', *first*', that true devotion is rational' and well founded`; *next*', that it is of the highest importance to every *other* part of religion` and virtue'; and', *lastly*', that it is most conducive to our happiness`.

There is certainly no greater felicity', than to be able to look back on a life usefully' and virtuously employed`; to trace our own progress in existence', by such tokens as excite neither shame' nor sorrow`. It ought therefore to be the care of those who wish to pass their last hours with comfort', to lay up such a treasure of pleasing ideas', as shall support the expenses of that time', which is to depend *wholly* upon the fund already acquired`.

SECTION V.

IAT avails the show of *external* liberty', to one who has lost the government of himself'?

hat cannot live well *to-day*', (says Martial',) will be less d to live well *to-morrow*'.

we esteem *that* man prosperous', who is raised to a n which flatters his passions', but which corrupts his les', disorders his temper', and finally oversets his vir-

it misery does the *vicious* man secretly endure'!— sity'! how *blunt* are all the arrows of *thy* quiver', in rison with those of *guilt*'!

n we have no pleasure in *goodness*', we may with cer- conclude the reason to be', that our pleasure is all de- rom an *opposite* quarter'.

v strangely are the opinions of men altered', by a in their condition'!

v many have had reason to be thankful', for being disap- d in designs which they earnestly pursued', but which', cessfully accomplished', they have afterwards seen have occasioned their ruin'!

it are the actions which afford in the remembrance a l satisfaction'? Are they the pursuits of sensual plea- he riots of jollity', or the displays of show and vanity'? appeal to your hearts', my friends', if what you recol- th most pleasure', are not the innocent', the virtuous', nourable parts of your past life'.

present employment of time should frequently be an of thought'. About what are we now busied'? What ultimate scope of our present pursuits' and cares'? Can ify them to ourselves'? Are they likely to produce any hat will survive the moment', and bring forth some r futurity'?

fortune′; and by no alteration of circumstances is it likely to be remedied`.

When the love of unwarrantable pleasures`, and of vicious companions′, is allowed to amuse young persons′, to engross their time`, and to stir up their passions′; the day of ruin′,—let them take heed`, and beware′! the day of irrecoverable ruin begins to draw nigh`. Fortune is squandered`; health is broken`; friends are offended`, affronted′, estranged`; aged parents′, perhaps′, sent afflicted′ and mourning to the dust`.

On whom does time hang so heavily′, as on the slothful′ and lazy`? To whom are the hours so lingering`? Who are so often devoured with spleen′, and obliged to fly to every expedient′, which can help them to get rid of themselves`? Instead of producing tranquillity′, indolence produces a fretful restlessness of mind`; gives rise to cravings which are never satisfied`; nourishes a sickly`, effeminate delicacy′, which sours and corrupts every pleasure`.

SECTION VI.

WE have seen the *husbandman* scattering his seed upon the furrowed ground`! It springs up`, is gathered into his barns′, and crowns his labours with joy′ and plenty`.—Thus the man who distributes his *fortune* with generosity′ and prudence′, is amply repaid by the *gratitude* of those whom he obliges`, by the approbation of his own mind′, and by the favour of Heaven`.

Temperance′, by fortifying the mind` and body′, leads to *happiness*`: *intemperance*′, by enervating them′, ends generally in *misery*`.

Title` and ancestry′, render a *good*′ man more *illustrious*`; but an *ill* one′, more *contemptible*`. *Vice* is infamous′, though in a *prince*`; and *virtue*, honourable′, though in a *peasant*`.

An elevated genius′, employed in *little* things′, appears′ (to use the simile of Longinus′) like the sun in his evening declination`: he remits his splendour′, but retains his magnitude`; and pleases *more*′, though he dazzles *less*`.

If envious people′, were to ask themselves′, whether they would exchange their entire situations with the persons envied′, (I mean their minds`, passions`, notions′, as well as their persons`, fortunes`, and dignities′,)—I presume the self-love′, common to human nature′, would generally make them prefer their own condition`.

We have obliged *some* persons`:—very well`!—what would we have *more*`? Is not the consciousness of doing *good*′ a sufficient reward′?

Do not hurt yourselves` or others′, by the pursuit of plea-

onsult your whole nature. Consider yourselves
s *sensitive*, but as *rational* beings; not only as *ra-*
t *social*; not only as *social*, but *immortal*.
u *poor*?—Show thyself active and industrious,
and contented. Art thou *wealthy*?—Show thy-
cent and charitable, condescending and humane.
religion removes not *all* the evils of life, though
s no continuance of undisturbed prosperity, (which
vere not salutary for man *always* to enjoy,) yet, it
s the evils which necessarily belong to our state,
tly be said to give "*rest* to them who labour and
laden."
smiling aspect does the love of parents and chil-
rothers and sisters, of friends and relations, give
rrounding object, and every returning day! With
tre does it gild even the small habitation, where
intercourse dwells! where such scenes of heartfelt
n succeed uninterruptedly to one another!
nany clear marks of benevolent intention appear
ere around us! What a profusion of beauty and
, is poured forth on the face of nature! What a
nt spectacle presented to the view of man! What
ntrived for his wants! What a variety of objects
him, to gratify his senses, to employ his under-
to entertain his imagination, to cheer and gladden
!
pe of future happiness, is a perpetual source of
n to good men. Under trouble, it soothes their
midst temptation, it supports their virtue, and, in
g moments, enables them to say, "O death! where
g? O grave! where is thy *victory*?"

SECTION VII.

LAUS, king of Sparta, being asked "What *things*
ought most proper for *boys* to learn," answered,
which they ought to *practise* when they come to be
A *wiser* than Agesilaus, has inculcated the same
: "Train up a *child* in the way he *should* go, and
s *old* he will not depart from it."
ian philosopher expressed in his motto, that "*time*
state." An estate indeed which will produce no-
out cultivation; but which will always abundantly
labours of industry, and satisfy the most extensive
f no part of it be suffered to lie waste by negligence,
run with noxious plants, or laid out for *show* rather

Aristotle was asked, "What a man could gain by

telling a *falsehood*′," he replied′, "Not to be credited whe speaks the *truth*`."

L'Estrange′, in his Fables′, tells us that a number of fr some boys′ were one day watching frogs′, at the side pond′; and that′, as any of them put their heads abov water′, they pelted them down again with stones`. O the frogs′, appealing to the *humanity* of the boys′, made striking observation`; "Children′, you do not consider′, though this may be *sport* to *you*′, it is *death* to *us*`."

Sully′, the great statesman of France′, always retaine his table′, in his most prosperous days′, the same frugalit which he had been accustomed in early life`. He was quently reproached by the courtiers′, for this simplicity`; he used to reply to them′, in the words of an ancient phil pher′: "If the guests are men of *sense*′, there is *suff* for them`: if they are *not*′, I can very well dispense w their company`."

Socrates′, though primarily attentive to the culture o *mind*′, was not negligent of his *external* appearance`. cleanliness resulted from those ideas of order` and decen which governed all his actions`; and the care which he t of his health′, from his desire to preserve his *mind* free tranquil`.

Eminently pleasing` and honourable′, was the friend between David′ and Jonathan`. "I am distressed for th my brother Jonathan′," said the plaintive and surviving vid′; "very pleasant hast thou been to me`: thy *love* for was wonderful`; passing the love of *women*`."

Sir Philip Sidney′, at the battle near Zutphen′, was wou ed by a musket ball′, which broke the bone of his th He was carried about a mile and a half to the camp`; being faint with the loss of blood`, and probably parched thirst through the heat of the weather′, he called for dr It was immediately brought to him`: but′, as he was put the vessel to his mouth′, a poor wounded soldier′, who pened at that instant to be carried by him′, looked up with wishful eyes`. The gallant and generous Sidney′, the bottle from his mouth′, and delivered it to the sold saying′, "*Thy* necessity is yet *greater* than *mine*`."

Alexander the Great′, demanded of a pirate′, whom he taken′, by what *right* he infested the seas`? "By the s right′," replied he′, "that Alexander enslaves the *world*`. I am called a *robber*′, because I have only one small ves and *he* is styled a *conqueror*′, because he commands g fleets′ and armies`." We too often judge of men by the *sp dour*′, and not by the *merit* of their actions`.

Antoninus Pius′, the Roman Emperor′, was an amiable an good man`. When any of his courtiers attempted to inflam him with a passion for *military* glory′, he used to answer "That he more desired the *preservation* of *one subject*′, tha the *destruction* of a *thousand enemies*."

Men are too often ingenious in making themselves mise able′, by aggravating to their own fancy′, beyond bounds′, a the *evils* which they endure`. They compare themselves wit *none* but *those* whom they *imagine* to be more happy`; an complain′, that upon them *alone* has fallen the whole load human sorrows`. Would they look with a more imparti eye on the world′, they would see themselves surrounde with sufferers`; and find that they are only drinking out that mixed cup′, which *Providence* has prepared for *all*`.—" will restore thy *daughter* again to life′," said an eastern sag to a prince who grieved immoderately for the loss of a belo d child′," provided thou art able to engrave on her tom he names of three persons who have never mourned`." Th rince made *inquiry* after such persons`; but found the inqu y vain′, and was silent`.

SECTION VIII.

HE that hath no rule over his *own* spirit′, is like a cit that is broken down′, and without walls`.

A *soft* answer turneth away wrath′; but *grievous* words st up anger`.

Better is a dinner of herbs where *love* is′, than a stalled o and *hatred* therewith`.

Pride goeth before destruction′; and a haughty *spirit* b fore a fall`.

Hear counsel`, and receive instruction′, that thou maye be truly *wise*`.

Faithful are the wounds of a *friend*′; but the kisses of a *enemy* are deceitful`. Open *rebuke*′, is better than secret *lov*

Seest thou a man *wise* in his *own* conceit′? There is mo hope of a *fool*`, than of him′.

He that is slow to anger′, is better than the mighty`; an he that ruleth his spirit′, than he that taketh a city`.

He that hath pity on the *poor*′, lendeth to the *Lord*`; th which he hath given′, will he pay him again`.

If thine *enemy* be hungry′, give him *bread* to eat`; and if h be thirsty′, give him *water* to drink`.

He that planted the *ear*′, shall he not hear′? He that form ed the *eye*′, shall he not see′?

I have been *young*′, and now I am *old*`; yet have I nev seen the *righteous forsaken*′, nor his *seed* begging bread`.

It is better to be a *door-keeper in the house of the Lord*′, than to *dwell* in the tents of wickedness`.

I have seen the wicked in great power′, and spreading himself like a green bay-tree`. Yet he passed away`: I sought him′, but he could not be found`.

Happy is the man that findeth wisdom`. Length of days is in her *right* hand′; and in her *left* hand′, riches′ and honour`. Her ways are ways of pleasantness′, and all her paths are peace`.

How good and how pleasant it is for brethren to d well together in *unity*! It is like precious ointment`: Like the dew of Hermon′, and the dew that descended upon the mountains of Zion`.

The sluggard will not *plough* by reason of the cold`; he shall therefore *beg* in harvest′, and have nothing`.

I went by the field of the slothful′, and by the vineyard of the man void of understanding`: and′, lo′! it was all grown over with *thorns*`; *nettles* had covered its face′, and the stone wall was broken down`. Then I saw′, and considered it well`; I looked upon it′, and received instruction`.

Honourable age is not that which standeth in length of *time*′; nor that which is measured by number of *years*`:— But *wisdom* is the gray hair to man′, and an unspotted *life* is old age`.

Solomon′, my son′, know thou the God of thy fathers′, and serve him with a perfect heart′, and with a willing mind`. If thou *seek* him′, he will be found of thee`; but if thou *forsake* him′, he will cast thee off for ever`.

SECTION IX.

THAT *every* day has its *pains*` and *sorrows*′, is universally experienced′, and *almost* universally confessed`. But let us not attend only to *mournful* truths`: if we look impartially about us′, we shall find′, that every day has likewise its *pleasures*′ and its *joys*`.

We should cherish sentiments of *charity* towards *all* men`. The Author of all good′, nourishes much piety` and virtue′ in hearts that are unknown to us`; and beholds repentance ready to spring up among many′, whom *we* consider as *reprobates*`.

No one ought to consider himself as *insignificant* in the sight of his Creator′. In our several stations′, we are all sent forth to be labourers in the vineyard of our heavenly Father`. *Every* man has his work allotted`, his talent committed to him`; by the due improvement of which′, he may′, in one way or other′, serve God`, promote virtue′, and be useful in *the world*`.

The *love* of *praise*′ should be preserved under proper sub ordination to the *principle* of *duty*′. In itself′, it is a useful mo tive to action′; but when allowed to extend its influence to far′, it corrupts the whole character′, and produces guilt′, di grace′, and misery′. To be entirely *destitute* of it′, is a *defec* To be *governed* by it′, is *depravity*′. The proper adjustme of the several principles of action in human nature′, is a ma ter that deserves our highest attention′. For when any o of them becomes either *too weak*′ or *too strong*′, it endange both our virtue′ and our happiness′.

The desires and passions of a *vicious* man′, having *once* o tained an unlimited sway′, trample him under their fee They make him feel that he is subject to various′, contradic ory′, and imperious masters′, who often pull him differe ways′. His soul is rendered the receptacle of many repu nant′ and jarring dispositions′, and resembles some barbaro country′, cantoned out into different principalities′, which a continually waging *war* on one another′.

Diseases′, poverty′, disappointment′, and shame′, are far fro being′, in *every* instance′, the unavoidable doom of ma They are much more frequently the offspring of his own mi guided *choice*′. Intemperance engenders disease′, sloth pr duces poverty′, pride creates disappointments′, and dishones exposes to shame′. The ungoverned passions of men′, b tray them into a thousand follies′; their follies into crimes and their crimes into misfortunes′.

When we reflect on the many distresses which abound human life′, on the scanty proportion of happiness which a man is *here* allowed to enjoy′; on the small difference whic the diversity of *fortune* makes on that scanty proportion′; is surprising that *envy* should ever have been a prevalent pa sion among men′, much *more* that it should have prevaile among *Christians*′. Where so much is suffered in common little room is left for envy′. There is more occasion for pit and sympathy′, and an inclination to *assist* each other′.

At our first setting out in life′, when yet unacquainted wit the world′ and its snares′, when every pleasure enchants wit its smile′, and every object shines with the gloss of novelty *let us* beware of the seducing appearances which surroun us′; and recollect what *others* have suffered from the powe of headstrong desire′. If we allow any passion′, even thoug it be esteemed *innocent*′, to acquire an absolute ascendant our inward peace will be impaired′. But if any′, which ha the taint of *guilt*′, take early possession of our mind′ w may date′, from that moment′, the *ruin* of our tranquillity′

Every man has some darling passion′, which general

affords the first introduction to vice\. The irregular grat ifications′, into which it occasionally seduces him′, appear un der the form of *venial* weaknesses′, and are indulged′, i the beginning′, with scrupulousness′ and reserve\. But′, b longer practice′, these restraints weaken′, and the power o habit grows\. One vice brings in another to its aid\. B a sort of natural affinity′, they connect\ and entwine them selves together′, till their roots come to be spread wide\ an deep′ over all the soul\.

SECTION X.

WHENCE arises the *misery* of this present world\? I not owing to our cloudy atmosphere′, our changin seasons′, and inclement skies′. It is not owing to the debi of our bodies′, nor to the unequal distribution of the goo of fortune\. Amidst all disadvantages of *this* kind′, a pu a steadfast\, and enlightened mind′, possessed of strong v tue′, could enjoy itself in peace′, and smile at the impot assaults of fortune′ and the elements\. It is within *oursel* that misery has fixed its seat\. Our disordered hearts′, o guilty passions\, our violent prejudices\, and misplaced d sires′, are the instruments of the trouble which we endur These sharpen the darts which *adversity* would otherw point in vain against us\.

While the vain\ and the licentious′, are revelling in th midst of extravagance\ and riot′, how little do they think those scenes of sore distress′, which are passing at that m ment throughout the world\ ; multitudes struggling for a poo subsistence′, to support the wife\ and children′ whom the love′, and who look up to them′, with eager eyes′, for th bread which they can hardly procure\ ; multitudes groanin under sickness in desolate cottages′, untended′ and unmourn ed\ ; many′, apparently in a *better* situation of life′, pinin away in secret with concealed griefs\ ; families weeping ove the beloved *friends* whom they have lost′, or in all the bitte ness of anguish′, bidding those who are just expiring the la adieu\.

Never adventure on too near an approach to what is *evil* Familiarize not yourselves with it′, in the *slightest* instance without *fear*\. Listen with reverence to every reprehensio of conscience′, and preserve the most quick and accurate sen sibility to right′ and wrong\. If ever your moral impressio begin to decay\, and your natural abhorrence of guilt to les sen′, you have ground to dread that the ruin of *virtue* is fas approaching\.

By disappointments and trials′ the violence of our pa*

sions is tamed', and our *minds* are formed to sobriety' an reflection'. In the varieties of life', occasioned by the vicis situdes of worldly fortune', we are inured to habits both o the active' and the suffering virtues'. How much soever w complain of the *vanity* of the world', facts plainly show', tha if its vanity were *less*', it could not answer the purpose o salutary discipline'. Unsatisfactory as it is', its pleasures ar *still* too apt to corrupt our hearts'. How fatal then must th consequences have been', had it yielded us more *complet* enjoyment'? If', with all its troubles', we are in danger o being *too much* attached to it', how *entirely* would it hav seduced our affections', if no troubles had been mingled wit its pleasures'?

In seasons of distress' or difficulty', to abandon ourselve to *dejection*', carries no mark of a great or a worthy mind' Instead of sinking under trouble', and declaring "that hi soul is weary of life'," it becomes a wise' and a good man in the evil day', with firmness', to maintain his post'; to bea up against the storm'; to have recourse to those advantage which', in the worst of times', are *always* left to integrity' an virtue'; and never to give up the hope that *better* days ma yet arise'.

How many young persons have', at first', set out in the worl with excellent dispositions of heart'; generous', charitable and humane'; kind to their friends', and amiable among a with whom they had intercourse'! And yet', how often hav we seen all those fair appearances', unhappily blasted in th progress of life', merely through the influence of loose an corrupting *pleasures*': and those very persons', who promise once to be blessings to the world', sunk down', in the end', t be the burden' and nuisance of society'.

The most common propensity of mankind', is', to store fu turity with whatever is *agreeable* to them'; especially in thos periods of life', when imagination is lively', and hope is a dent'. Looking forward to the year now beginning', they ar ready to promise themselves much', from the foundations o *prosperity* which they have laid'; from the *friendships*' an *connexions* which they have secured'; and from the plans o *conduct* which they have formed'. Alas'! how *deceitful* d all these dreams of happiness often prove'! While many ar saying in secret to their hearts', "To-morrow shall be as thi day', and more abundantly'," we are obliged', in return', t say to them'; "Boast not yourselves of *to-morrow*; for yo know not what a *day* may bring forth'!"

CHAP. II.

NARRATIVE PIECES.

SECTION I.

No rank or possessions can make the guilty mind happy.

DIONYSIUS′, the tyrant of Sicily′, was far from being happy′, though he possessed great riches′, and all the pleasures which wealth′ and power′ could procure′. Damocles′, one of his flatterers′, deceived by those specious appearances of happiness′, took occasion to compliment him on the extent of his power′, his treasures′, and royal magnificence′: and declared that no monarch had ever been greater′ or happier′ than Dionysius′.

2 "Hast thou a mind′, Damocles′," says the king′, "to *taste* this happiness′; and to know′, by experience′, what the enjoyments are′, of which thou hast so high an idea′?" Damocles′, with joy′, accepted the offer′. The king ordered that a royal *banquet* should be prepared′, and a gilded sofa′, covered with rich embroidery′, placed for his favourite′. Side-boards′, loaded with gold′ and silver plate′, of immense value′, were arranged in the apartment′.

3 Pages of extraordinary beauty′, were ordered to attend his table′, and to obey his commands with the utmost readiness′, and the most profound submission′. Fragrant ointments′, chaplets of flowers′, and rich perfumes′, were added to the entertainment′. The table was loaded with the most exquisite delicacies of every kind′. Damocles′, intoxicated with pleasure′, fancied himself amongst superior beings′.

4 But in the midst of all this happiness′, as he lay indulging himself in state′, he sees let down from the ceiling′, exactly over his head′, a glittering sword′, hung by a single hair′. The sight of impending destruction′, put a speedy end to his joy′ and revelling′. The pomp of his attendance′, the glitter of the carved plate′, and the delicacy of the viands′, cease to afford him any pleasure′.

5 He dreads to stretch forth his hand to the table′. He throws off the garland of roses′. He hastens to remove from his dangerous situation′, and earnestly entreats the king to restore him to his former humble condition′, having no desire to enjoy any longer a happiness so terrible′.

6 By this device′, Dionysius intimated to Damocles′, how miserable he was in the midst of all his treasures′; and in possession of all the honours′ and enjoyments′ which royalty *could bestow*′. CICERO.

SECTION II.

Change of external condition is often adverse to virtue.

IN the days of Joram′, king of Israel′, flourished the prophet Elisha`. His character was so eminent`, and his fame so widely spread′, that Benhadad′, the king of Syria′, though an idolater′, sent to consult him′, concerning the issue of a *distemper* which threatened his life`. The messenger employed on this occasion′, was Hazael′, who appears to have been one of the princes′, or chief men of the Syrian court`.

2 Charged with rich gifts from the king′, he presents himself before the prophet′, and accosts him in terms of the highest respect`. During the conference which they held together′, Elisha fixed his eyes steadfastly on the countenance of Hazael′, and discerning′, by a prophetic spirit′, his future tyranny` and cruelty′, he could not contain himself from bursting into a flood of tears`.

3 When Hazael′, in surprise′, inquired into the *cause* of his sudden emotion′, the prophet plainly informed him of the crimes` and barbarities′ which he foresaw that he would afterwards commit`. The soul of Hazael abhorred′, at this time′, the *thoughts* of cruelty`. Uncorrupted′, as yet′, by ambition` or greatness′, his indignation rose at being thought *capable* of the savage actions which the prophet had mentioned`; and′, with much warmth′, he replies′: "But *what*`! is thy servant a *dog*′, that he should do this great thing′?"

4 Elisha makes no return′, but to point out a remarkable change′, which was to take place in his condition`; "The Lord hath shown me′, that thou shalt be king over Syria`." In course of time′, all that had been predicted′, came to pass`. Hazael ascended the throne′, and ambition took possession of his heart`. "He smote the children of Israel in all their coasts`. He oppressed them during all the days of king Jehoahaz`: and′, from what is left on record of his actions′, he plainly appears to have proved′, what the prophet foresaw him to be′, a man of violence`, cruelty′, and blood`.

5 In this passage of history′, an object is presented′, which deserves our serious attention`. We behold a man who′, in *one* state of life′, could not *look* upon certain crimes without surprise′ and horror`; who knew so little of himself′, as to believe it impossible for him ever to be concerned in committing them`; that same man′, by a change of condition`, and an unguarded state of mind′, transformed in all his sentiments`; and as he *rose in* greatness′, rising also in guilt

till at last he completed that whole character of iniquity, which he *once* detested.

BLAIR.

SECTION III.

Haman; or, the misery of pride.

AHASUERUS, who is supposed to be the prince known among the Greek historians by the name of Artaxerxes, had advanced to the chief dignity in his kingdom, Haman, an Amalekite, who inherited all the ancient enmity of his race, to the Jewish nation. He appears, from what is recorded of him, to have been a very wicked minister. Raised to greatness without merit, he employed his power *solely* for the gratification of his *passions*.

2 As the honours which he possessed were next to royal, his pride was every day fed with that servile homage, which is peculiar to Asiatic courts; and all the servants of the king, prostrated themselves before him. In the midst of this general adulation, *one* person only stooped not to Haman.

3 This was Mordecai the Jew; who, knowing this Amalekite to be an enemy to the people of God, and, with virtuous indignation, despising that insolence of prosperity with which he saw him lifted up, "bowed not, nor did him reverence." On this appearance of disrespect from Mordecai, Haman "was full of wrath: but he thought *scorn* to lay hands on Mordecai alone." *Personal* revenge, was not sufficient to satisfy him.

4 So violent and black were his passions, that he resolved to exterminate the whole *nation* to which Mordecai belonged. Abusing, for his cruel purpose, the favour of his credulous sovereign, he obtained a decree to be sent forth, that, against a certain day, all the Jews throughout the Persian dominions, should be put to the sword.

5 Meanwhile, confident of success, and blind to approaching ruin, he continued exulting in his prosperity. Invited by Ahasuerus to a royal banquet, which Esther the queen had prepared, "he went forth *that* day joyful, and with a glad heart." But behold how slight an incident, was sufficient to poison his joy! As he went forth, he saw *Mordecai* in the king's gate; and observed, that he *still* refused to do him homage. "He stood not up, nor was moved for him;" although he well knew the formidable designs, which Haman was preparing to execute.

6 One private man, who despised his greatness, and disdained submission, while a whole *kingdom* trembled before him; one spirit, which the utmost stretch of his power *could* neither subdue nor humble, blasted his triumphs

His whole *soul* was shaken with a storm of passion`. Wratl pride`, and desire of revenge´, rose into fury`. With difficı ty he restrained himself in public`; but as soon as he came his own house´, he was forced to disclose the agony of l *mind*`.

7 He gathered together his friends` and family´, with Z resh his wife`. "He told them of the glory of his riches`, ai the multitude of his children´, and of all the things where the *king* had promoted him`; and how he had advanced hi above the princes´ and servants of the king`. He said´, mor over´, Yea´, Esther the queen´, suffered no man to come with the king´, to the *banquet* that she had prepared´, h myself`; and to-morrow also am I invited to her with t king`." After all this preamble´, what is the conclusion "Yet all this availeth me nothing´, so long as I see Mordec the Jew´, sitting at the king's gate`."

8 The sequel of Haman's history´, I shall not now pursu It might afford matter for much instruction´, by the conspi uous justice of God in his fall´ and punishment`. But co templating only the singular situation, in which the expre sions just quoted present him`, and the violent agitation of l mind which they display´, the following reflections natural arise`: How miserable is vice´, when *one* guilty passion cr ates so much torment`! how unavailing is prosperity´, whe in the height of it´, a *single* disappointment´, can destroy tl relish of all its pleasures`! how weak is human nature´, whicl in the absence of *real*´, is thus prone to form to itself *im ginary* woes`! BLAI

SECTION IV.

Lady Jane Gray.

THIS excellent personage´, was descended from the ro al line of England by both her parents`. She was car fully educated in the principles of the reformation`; and h wisdom` and virtue´, rendered her a shining example to h sex`. But it was her lot to continue only a short period c this stage of being`; for´, in early life´, she fell a sacrifice *the* wild ambition of the duke of Northumberland´, wh promoted a marriage between her` and his son´, lord Guilfor Dudley´; and raised her to the throne of England´, in oppo sition to the rights of Mary´ and Elizabeth`.

2 At the time of their marriage´, she was only about eigl teen years of age`; and her *husband* was also very young`: season of life very unequal to oppose the interested vi ws c artful and aspiring men´, who´, instead of exposing them

danger′, should have been the protectors of their innocence and youth\.

3 This extraordinary young person′, besides the solid endowments of piety\ and virtue′, possessed the most engaging disposition′, the most accomplished parts\; and being of an equal age with king Edward VI′. she had received all her education with him′, and seemed even to possess a greater facility in acquiring every part of manly′and classical literature\.

4 She had attained a knowledge of the Roman\ and Greek languages′, as well as of several *modern* tongues\; had passed most of her time in an application to learning′; and expressed a great indifference for other occupations\ and amusements′ usual with her sex′ and station\.

5 Roger Ascham′, tutor to the lady Elizabeth′, having at one time paid her a visit′, found her employed in reading Plato′, while the *rest* of the family were engaged in a party of hunting in the park\; and upon his admiring the singularity of her choice′, she told him′, that she "received more pleasure from that author′, than others could reap from all their sport′ and gaiety\."

6 Her heart′, replete with this love of literature\ and serious studies′, and with tenderness towards her husband′, who was deserving of her affection′, had never opened itself to the flattering allurements of ambition\; and the information of her advancement to the throne′, was by no means agreeable to her\. She even *refused* to accept the crown\; pleaded the preferable right of the two princesses\; expressed her dread of the consequences attending an enterprise so dangerous′, not to say so criminal′; and desired to remain in that private station in which she was born\.

7 Overcome at last with the *entreaties*\, rather than *reason*′, of her father\ and father-in-law′, and′, above all′, of her *husband*′, she submitted to their will′, and was prevailed on to relinquish her *own* judgment\. But her elevation was of very short continuance\. The nation declared for queen Mary\; and the lady Jane′, after wearing the vain pageantry of a crown during ten days′, returned to a private life′, with much more satisfaction′, than she felt when royalty was tendered to her\.

8 Queen Mary′, who appears to have been incapable of generosity\ or clemency′, determined to remove every person′. from whom the least danger could be apprehended\. Warning was′, therefore′, given to lady Jane to prepare for death\; a doom which she had expected′, and which the innocence of her life\, as well as the misfortunes to which she

en exposed', rendered no unwelcome news to her'.
ie queen's bigoted zeal', under colour of *tender mercy*
prisoner's soul', induced her to send priests', who
d her with perpetual disputation'; and even a reprieve
days was granted her', in hopes that she would be
ed', during that time', to pay', by a timely conversion
ry', some regard to her eternal welfare'.
ady Jane had presence of mind', in those melancholy
tances', not only to defend her religion by solid argu-
but also to write a letter to her sister', in the Greek
e', in which', besides sending her a copy of the Scrip-
that tongue', she exhorted her to maintain', in every
', a like steady perseverance'.
m the day of her execution', her husband', lord Guil-
esired permission to see her'; but she refused her con-
d sent him word', that the tenderness of their part-
ould overcome the fortitude of *both*'; and would too
mbend their minds from that constancy', which their
ching end required of them'. Their separation', she
ould be only for a moment', and they would soon re-
ch other in a scene', where their affections would be
united'; and where death', disappointment', and mis-
', could no longer have access to them', or disturb their
felicity'.
had been intended to execute the lady Jane' and lord
d' together on the same scaffold', at Tower hill'; but
ncil', dreading the compassion of the people for their
beauty', innocence', and noble birth', changed their
and gave directions that *she* should be beheaded with-
erge of the Tower'.
he saw her husband led to execution'; and', having
m from the window some token of her remembrance',
ited with tranquillity till her own appointed hour
bring her to a like fate'. She even saw his headless
rried back in a cart'; and found herself more confirm-
he reports which she heard of the constancy of his
an shaken by so tender' and melancholy a spectacle'.
ir John Gage', constable of the Tower', when he led
execution', desired her to bestow on him some small
', which he might keep as a perpetual memorial of her'.
re him her table-book', in which she had just written
entences', on seeing her husband's dead body'; one in
another in Latin', a third in English'.
'he purport of them was', "that human justice was
his *body*', but the Divine Mercy would be favourable
oul'; and that if *her* fault deserved punishment', her

youth′, at *least*`, and her imprudence′, were worthy of excu
and that God`and posterity′, she trusted′, would show
favour`." On the scaffold′, she made a speech to the by-sta
ers′, in which the mildness of her disposition′, led her to t
the blame entirely on herself′, without uttering one compl
against the severity with which she had been treated`.

16 She said′, that her offence was′, not that she had l
her hand upon the crown′, but that she had not rejecte
with sufficient constancy`; that she had less erred throu
ambition′, than through reverence to her parents′, whom
had been taught to respect′ and obey`: that she willingly
ceived death′, as the only satisfaction which she could n
make to the injured state`; and though her infringement
the laws had been constrained′, she would show′, by her v
untary submission to their sentence′, that she was desirou
atone for that disobedience′, into which too much filial pi
had betrayed her`: that she had justly deserved this puni
ment′, for being made the instrument′, though the *unwilli*
instrument′, of the ambition of others′: and that the story
her life′, she hoped′, might at *least* be useful′, by proving t
innocence excuses not great misdeeds′, if they tend any w
to the destruction of the commonwealth`.

17 After uttering these words′, she caused herself to
disrobed by her women′, and with a steady′, serene coun
nance′, submitted herself to the executioner`. HUM

SECTION V.

Ortogrul; or, the vanity of riches.

AS Ortogrul of Basra′, was one day wandering along t
streets of Bagdat′, musing on the varieties of merch
dise which the *shops* opened to his view′; and observing t
different occupations which busied the multitude on eve
side′, he was awakened from the tranquillity of meditatio
by a *crowd* that obstructed his passage`. He raised his ey
and saw the chief vizier′, who′, having returned from the
van′, was entering his palace`.

2 Ortogrul mingled with the attendants`; and being su
posed to have some petition for the vizier′, was permitted
enter`. He surveyed the spaciousness of the apartmen
admired the walls hung with golden tapestry`, and the flo
covered with silken carpets′; and despised the simple ne
ness of his own little habitation`.

3 "Surely′," said he to himself′, "this palace is the seat
happiness′; where pleasure succeeds to pleasure′, and d
content` and sorrow′, can have no admission`. Whatever n
ture has provided for the delight of sense′, is here spread fo

to be enjoyed`. What can mortals hope` or imagine', which the master of this palace', has not obtained`? The dishes of luxury', cover his table`! the voice of harmony', lulls him in his bowers`; he breathes the fragrance of the groves of Java', and sleeps upon the down of the cygnets of the Ganges`.

4 He speaks', and his mandate is obeyed`; he wishes', and his wish is gratified`; all', whom he sees', obey him', and all', whom he hears', flatter him`. How different', O Ortogrul', is *thy* condition', who art doomed to the perpetual torments of unsatisfied desire'; and who hast no amusement in thy power', that can withhold thee from thy own reflections`!

5 They tell thee that thou art *wise*`; but what does *wisdom* avail with *poverty*`? None will flatter the *poor*'; and the *wise* have very little power of flattering themselves`. That man is surely the most wretched of the sons of wretchedness', who lives with his own faults` and follies' always before him'; and who has none to reconcile him to himself by praise' and veneration`. I have long sought content', and have not found it`; I will from this moment endeavour to be rich`."

6 Full of his new resolution', he shut himself in his chamber for six months', to deliberate *how* he should grow rich`. He sometimes purposed to offer himself as a counsellor to one of the kings in India'; and at others resolved to dig for diamonds in the mines of Golconda`.

7 One day', after some hours passed in violent fluctuation of opinion', sleep insensibly seized him in his chair`. He dreamed that he was ranging a desert country', in search of some one that might *teach* him to grow rich`; and', as he stood on the top of a hill', shaded with cypress', in doubt whither to direct his steps', his *father* appeared on a sudden standing before him`. "Ortogrul'," said the old man', "I know thy perplexity`; listen to thy father`; turn thine eye on the opposite mountain`."

8 Ortogrul looked', and saw a torrent tumbling down the rocks`, roaring with the noise of thunder', and scattering its foam on the impending woods`. "Now'," said his father', "behold the valley that lies between the hills`." Ortogrul looked', and espied a little well', out of which issued a small rivulet`. "Tell me', now'," said his father', "dost thou wish for sudden affluence', that may pour upon thee like the mountain torrent'; or for a slow and gradual increase', resembling the rill gliding from the well`?"

9 "Let me be *quickly* rich`," said Ortogrul`; "let the golden stream be quick' and violent`." "Look round thee'," said his father', "once again`." Ortogrul looked', and perceived the channel of the torrent dry' and dusty`; but following the

rivulet from the well′, he traced it to a wide lake′, which the supply′, slow and constant′, kept always full`. He awoke′, and determined to grow rich by silent profit′, and persevering industry`.

10 Having sold his patrimony′, he engaged in merchandise`; and in twenty years′, purchased lands′, on which he raised a house′, equal in sumptuousness to that of the vizier`: to this mansion he invited all the ministers of pleasure′, expecting to enjoy all the felicity which he had imagined *riches* able to afford`. Leisure soon made him weary of himself′, and he longed to be persuaded that he was great′ and happy`. He was courteous′ and liberal`: he gave all that approached him′, hopes of *pleasing* him′, and all who should *please* him′, hopes of being *rewarded*`. Every art of praise′, was tried′, and every source of adulatory fiction′, was exhausted`.

11 Ortogrul heard his flatterers without delight′, because he found himself unable to believe them`. His own heart told him its frailties`; his own understanding′, reproached him with his faults`. "How long′," said he′, with a deep sigh′, "have I been labouring in vain to amass wealth′, which at last is useless`! Let no man hereafter wish to be *rich*′, who is already *too wise* to be flattered`." DR. JOHNSON

SECTION VI.

The Hill of Science.

IN that season of the year′, when the serenity of the sky′, the various fruits which cover the ground′, the discoloured foliage of the trees′, and all the sweet′, but fading graces of inspiring autumn′, open the mind to benevolence`, and dispose it for contemplation′, I was wandering in a beautiful and romantic country′, till curiosity began to give way to weariness′; and I sat down on the fragment of a rock overgrown with moss′; where the rustling of the falling leaves`, the dashing of waters`, and the hum of the distant city′, soothed my mind into a most perfect tranquillity′; and sleep insensibly stole upon me′, as I was indulging the agreeable reveries which the objects around me naturally inspired`.

2 I immediately found myself in a vast extended plain′, in the middle of which arose a mountain′, higher than I had before any conception of`. It was covered with a multitude of people′, chiefly youth′, many of whom pressed forward with the liveliest expression of ardour in their countenance′, though the way was′, in many places′, steep and difficult`.

3 I observed′, that those′, who had just begun to climb the *hill′, thought themselves* not far from the top`; but as the

roceeded', new hills were continually rising to their view`; nd the summit of the highest they could before discern', eemed but the foot of another', till the mountain at length ppeared to lose itself in the clouds`.

4 As I was gazing on these things with astonishment', a riendly instructer suddenly appeared`: "The mountain beore thee'," said he', "is the Hill of Science`. On the top', is he temple of Truth', whose head is above the clouds', and a eil of pure light covers her face`. Observe the progress of er votaries`; be silent' and attentive`."

5 After I had noticed a variety of objects', I turned my ye towards the multitudes who were climbing the steep asent'; and observed amongst them a youth of a lively look`, a iercing eye', and something fiery and irregular in all his moions`. His name was Genius`. He darted like an eagle up he mountain', and left his companions gazing after him with nvy' and admiration`; but his progress was unequal', and nterrupted by a thousand caprices`.

6 When Pleasure warbled in the valley', he mingled in er train`. When Pride beckoned towards the precipice', e ventured to the tottering edge`. He delighted in devious` nd untried paths', and made so many excursions from the oad', that his feebler companions often outstripped him`. I bserved that the *Muses* beheld him with partiality`; but *Truth* often frowned', and turned aside her face`.

7 While Genius was thus wasting his strength in eccentric lights', I saw a person of very different appearance', named Application`. He crept along with a slow and unremitting pace', his eyes fixed on the top of the mountain', patiently removing every stone that obstructed his way', till he saw most of those below him', who had at first derided his slow' and toilsome progress`.

8 Indeed', there were few who ascended the hill with equal' and uninterrupted steadiness`; for', besides the difficulties of the way', they were continually solicited to turn aside', by a numerous crowd of Appetites`, Passions`, and Pleasures', whose importunity', when once complied with', they became less and less able to resist`: and though they often returned to the path', the asperities of the road were more severely felt`; the hill appeared more steep' and rugged`; the fruits', which were wholesome` and refreshing', seemed harsh' and ill tasted`; their sight grew dim'; and their feet tript at every little obstruction`.

9 I saw', with some surprise', that the Muses', whose business was to cheer` and encourage' those who were toiling up the ascent', would often sing in the bowers of Pleasure',

and accompany those who were enticed away at the ca the Passions`. They accompanied them´, however´, b little way`; and always forsook them when they lost sigh the hill`. The tyrants then doubled their chains upon unhappy captives´; and led them away´, without resistar to the cells of Ignorance´, or the mansions of Misery`.

10 Amongst the innumerable seducers´, who were end ouring to draw away the votaries of Truth from the pat science´, there was *one*´, so little formidable in her app ance`, and so gentle and languid in her attempts´, that I sh scarcely have taken notice of her´, but for the numbers had imperceptibly loaded with her chains`.

11 Indolence´, (for so she was called´,) far from procee to open hostilities´, did not attempt to turn their feet ou the path´, but contented herself with retarding their gress`; and the purpose she could not force them to al don´, she persuaded them to delay`. Her touch had a p er like that of the torpedo´, which withered the stren of those who came within its influence`. Her unhappy tives still turned their faces towards the temple´, and alw hoped to arrive there`; but the ground seemed to slide f beneath their feet´, and they found themselves at the bott before they suspected they had changed their place`.

12 The placid serenity´, which at first appeared in t countenance´, changed by degrees into a melancholy guor´, which was tinged with deeper and deeper gloom they glided down the stream of Insignificance´, a dark sluggish water´, which is curled by no breeze´, and enlive by no murmur´, till it falls into a dead sea´, where star passengers are awakened by the shock´, and the next ment buried in the gulf of Oblivion`.

13 Of all the unhappy deserters from the paths of Scien none seemed less able to return than the followers of In lence`. The captives of Appetite` and Passion´ would o seize the moment when their tyrants were languid` or asle to escape from their enchantment`; but the dominion of dolence´, was constant´ and unremitted`; and seldom resist till resistance was in vain`.

14 After contemplating these things´, I turned my eyes wards the top of the mountain´, where the air was alw pure` and exhilarating´, the path shaded with laurels` and ergreens´, and the effulgence which beamed from the fac Science´, seemed to shed a glory round her votaries`. H py´, said I´, are they who are permitted to ascend the mo tain`! But while I was pronouncing this exclamation´, v

ncommon ardour', I saw', standing beside me', a form of iviner features', and a more benign radiance'.

15 "Happier'," said she', "are they whom Virtue conducts o the Mansions of Content'." "What'," said I', "does Virue then reside in the *vale'* ?" "I am found'," said she', "in the ale', and I illuminate the mountain'. I cheer the cottager t his toil', and inspire the sage at his meditation'. I mingle n the crowd of cities', and bless the hermit in his cell'. I ave a temple in every heart that owns my influence , and o him that wishes for me', I am already present'. Science ay raise thee to eminence'; but I alone can guide thee to licity'!"

16 While Virtue was thus speaking', I stretched out my rms towards her', with a vehemence which broke my slumer'. The chill dews were falling around me', and the shades f evening stretched over the landscape'. I hastened homeard', and resigned the night to silence' and meditation'.

AIKEN

SECTION VII.

The journey of a day; a picture of human life.

DIDAH', the son of Abensina', left the caravansera early in the morning', and pursued his journey through e plains of Indostan'. He was fresh' and vigorous with st'; he was animated with hope ; he was incited by desire'; e walked swiftly forward over the vallies', and saw the ills gradually rising before him'.

2 As he passed along', his ears were delighted with the orning song of the bird of paradise'; he was fanned by the last utters of the sinking breeze', and sprinkled with dew from roves of spices'. He sometimes contemplated the towering eight of the oak', monarch of the hills'; and sometimes aught the gentle fragrance of the primrose', eldest daughter f the spring': all his senses were gratified', and all care was anished from his heart'.

3 Thus he went on', till the sun approached his meridian', nd the increased heat preyed upon his strength'; he then ooked round about him for some more commodious path'. He saw', on his right hand', a grove that seemed to wave its hades as a sign of invitation': he entered it', and found the oolness' and verdure' irresistibly pleasant'.

4 He did not', however', forget whither he was travelng', but found a narrow way', bordered with flowers', which ppeared to have the same direction with the main road'; nd was pleased', that', by this happy experiment', he had ound means to unite pleasure' with business', and to gain the ewards of diligence' without suffering its fatigues'.

5 He, therefore, still continued to walk for a tim
out the least remission of his ardour', except tha
sometimes tempted to stop by the music of the bird
the heat had assembled in the shade'; and sometime
himself with plucking the flowers that covered the
each side', or the fruits that hung upon the branches

6 At last', the green path began to decline fro
tendency', and to wind among hills' and thicket
with fountains', and murmuring with waterfalls
Obidah paused for a time', and began to consider w
were longer safe to forsake the known and comm
but remembering that the heat was now in its gre
lence', and that the plain was dusty' and uneven', he
to pursue the new path', which he supposed only t
few meanders', in compliance with the varieties of th
and to end at last in the common road'.

7 Having thus calmed his solicitude', he renewed
though he suspected that he was not gaining groun
uneasiness of his mind', inclined him to lay hold on e
object', and give way to every sensation that might
divert him'. He listened to every echo'; he moun
hill for a fresh prospect'; he turned aside to every,
and pleased himself with tracing the course of a ge
that rolled among the trees', and watered a large re
innumerable circumvolutions'.

8 In these amusements', the hours passed away u
ed'; his deviations had perplexed his memory', and
not towards what point to travel'. He stood per
confused', afraid to go forward', lest he should go w
conscious that the time of loitering was now past'.
was thus tortured with uncertainty', the sky was o
with clouds'; the day vanished from before him'; a
den tempest gathered round his head'.

9 He was now roused by his danger', to a quick
ful remembrance of his folly'; he now saw how *ha*
lost', when *ease* is consulted'; he lamented the unr
patience that prompted him to seek shelter in the gr
despised the petty curiosity that led him on from tri
fle'. While he was thus reflecting', the air grew bla
a clap of thunder broke his meditation'.

10 He now resolved to do what yet remained in
er', to tread back the ground which he had passed
to find some issue where the wood might open into
He prostrated himself on the ground', and recomm
life to the Lord of Nature'. He rose with confid
tranquillity', and pressed on with resolution'. The

the desert were in motion′, and on every hand were hea the mingled howls of rage′ and fear′, and ravage′ and expir tion′. All the horrors of darkness′ and solitude′, surround him′: the winds roared in the woods′, and the torrents tu bled from the hills′.

11 Thus forlorn′ and distressed′, he wandered through tl wild′, without knowing whither he was going′, or wheth he was every moment drawing nearer to safety′, or to d struction′. At length′, not fear′, but labour′, began to ove come him′; his breath grew short′, and his knees trembled and he was on the point of lying down in resignation to h fate′, when he beheld′, through the brambles′, the glimmer a taper′.

12 He advanced towards the light′; and finding that it pr ceeded from the cottage of a hermit′, he called humbly at t door′, and obtained admission′. The old man set before hi such provisions as he had collected for himself′, on whi Obidah fed with eagerness′ and gratitude′.

13 When the repast was over′, "Tell me′," said the he mit′, "by what *chance* thou hast been brought hither? I ha been now twenty years an inhabitant of the wilderness′, which I never saw a man before′." Obidah then relat the occurrences of his journey′, without any concealment′ palliation′.

14 "Son′," said the hermit′, "let the errors′ and follie the dangers′ and escape of this day′, sink deep into thy hear Remember′, my son′, that human life is the journey of a da We rise in the morning of youth′, full of vigour′, and full expectation′; we set forward with spirit′ and hope′, wi gaiety′ and with diligence′, and travel on a while in the dire road of piety′, towards the mansions of rest′.

15 In a short time′, we remit our fervour′, and endeavo to find some mitigation of our duty′, and some more ea means of obtaining the same end′. We then relax our vi our′, and resolve no longer to be terrified with crimes at a d tance′; but rely upon our own constancy′, and venture approach what we resolve never to touch′. We thus ent the bowers of ease′, and repose in the shades of security′.

16 Here the heart softens′, and vigilance subsides′; we a then willing to inquire whether another advance cannot made′, and whether we may not′, at least′, turn our eyes up the gardens of pleasure′. We approach them with scrup and hesitation′; we enter them′, but enter timorous a trembling′; and always hope to pass through them witho losing the road of virtue′, which′, for a while′, we keep in o sight′, *and to which* we purpose to return′. But ter

tion\` succeeds temptation′, and one compliance′, prepares u for another\`; we in time lose the happiness of innocence′, and solace our disquiet with sensual gratifications\`.

17 By degrees′, we let fall the remembrance of our original intention′, and quit the only adequate object of rational desire\`. We entangle ourselves in business\`, immerge ourselves in luxury\`, and rove through the labyrinths of inconstancy′; till the darkness of old age′, begins to invade us′, and disease and anxiety′, obstruct our way\`. We then look back upon our lives with horror\`, with sorrow′, with repentance\`; and wish′, but too often vainly wish′, that we had not forsaken the ways of virtue\`.

18 Happy are they′, my son′, who shall learn from *thy* example′, not to despair\`; but shall remember′, that′, though the day is past\`, and their strength is wasted′, there yet remains *one* effort to be made\`: that reformation is never hopeless′, nor sincere endeavours ever unassisted\`; that the wanderer may at length return, after all his errors′; and that he who implores strength\` and courage′ from above′, shall find dangers and difficulty′ give way before him\`. Go now′, my son′, to thy repose\`; commit thyself to the care of Omnipotence′; and when the morning calls again to toil′, begin anew thy journey′ and thy life\`."

DR. JOHNSON.

CHAP. III.

DIDACTIC PIECES.

SECTION I.

The importance of a good Education.

I CONSIDER a human soul′, without education′, like marble in the quarry\`: which shows none of its inherent beauties′, until the skill of the polisher′, fetches out the colours\`, makes the surface shine′, and discovers every ornamental cloud\`, spot\`, and vein′, that runs through the body of it. Education′, after the same manner′, when it works upon a noble mind′, draws out to view every latent virtue\` and perfection′, which′, without such helps′, are never able to make their appearance\`.

2 If my reader will give me leave to change the allusion a soon upon him′, I shall make use of the same instance to illustrate the force of education′, which Aristotle has brought to explain his doctrine of substantial forms′, when he tells us that a statue lies hid in a block of marble′; and that the art of the statuary only clears away the superfluous matter′, and removes the rubbish\`. The figure is in the stone′, and the *sculptor only* finds it\`.

What sculpture is to a block of marble', education is to man soul'. The philosopher', the saint', or the hero', the ', the good', or the great man', very often lies hid and ealed in a plebeian', which a proper education might disinterred', and brought to light'. I am therefore much hted with reading the accounts of savage nations', and contemplating those virtues which are wild' and unculd': to see courage exerting itself in fierceness', resolua obstinacy', wisdom in cunning', patience in sullenness' lespair'.

Men's passions operate variously', and appear in differnds of actions', according as they are more or less rectind swayed by reason'. When one hears of negroes', upon the death of their masters', or upon changing their e', hang themselves upon the next tree', as it sometimes ens in our American plantations', who can forbear adg their fidelity', though it expresses itself in so dreadful mer'?

What might not that savage greatness of soul', which ars in these poor wretches on many occasions', be raised ere it rightly cultivated'? And what colour of excuse nere be', for the contempt with which we treat this part species', that we should not put them upon the comfooting of humanity'; that we should only set an insignt fine upon the man who murders them'; nay', that hould', as much as in us lies', cut them off from the ects of happiness in *another* world', as well as in *this*; eny them that which we look upon as the proper means taining it'?

t is therefore an unspeakable blessing', to be born in parts of the world', where wisdom' and knowledge' sh'; though', it must be confessed', there are' even in parts', several poor uninstructed persons', who are but litove the inhabitants of those nations', of which I have here speaking'; as those who have had the advantages nore liberal education', rise above one another by severerent degrees of perfection'.

For', to return to our statue in the block of marble', we sometimes only begun to be chipped', sometimes rough ', and but just sketched into a human figure'; some', we see the man appearing distinctly in all his limbs' eatures'; sometimes', we find the figure wrought up to elegancy'; but seldom meet with any to which the hand Phidias' or a Praxiteles', could not give several nice es' and finishings'. ADDISON.

SECTION II.

On Gratitude.

THERE is not a more pleasing exercise of the i than *gratitude*. It is accompanied with so gre ward satisfaction, that the duty is sufficiently reward the performance. It is not, like the practice of many virtues, difficult and painful, but attended with so pleasure, that were there no positive command whic joined it, nor any recompense laid up for it hereafter, *erous* mind would indulge in it, for the natural *gratif* which it affords.

2 If gratitude is due from man to man, how much from man to his Maker: The Supreme Being, does n ly confer upon us those bounties which proceed more i diately from his own hand, but even those benefits are conveyed to us by *others*. Every blessing we enjo what means soever it may be conferred upon us, is the Him who is the great Author of good, and the Fat mercies.

3 If gratitude, when exerted towards one another urally produces a very pleasing sensation in the mind of a ful man, it exalts the soul into rapture, when it is emp on this great object of gratitude; on this beneficent B who has given us every thing we *already possess*, and whom we expect every thing we *yet hope* for. ADI

SECTION III.

On Forgiveness.

THE most plain and natural sentiments of equity, with divine authority, to enforce the duty of fo ness. Let him who has never, in his life, done wro allowed the privilege of remaining inexorable. But le as are conscious of frailties and crimes, consider forgi as a debt which they owe to others. Common failing the strongest lesson of mutual forbearance. Were th tue unknown among men, order and comfort, peac repose, would be strangers to human life.

2 Injuries retaliated according to the exorbitant m which *passion* prescribes, would excite resentment in r The injured person, would become the injurer; an wrongs, retaliations, and fresh injuries, would circu endless succession, till the world was rendered a field of

3 Of all the passions which invade the human brea *venge* is the most direful. When allowed to reign wi dominion, it is more than sufficient to poison the few ures which remain to man in his present state. How

Never a person may suffer from injustice, he is always in hazard of suffering *more* from the prosecution of revenge. The violence of an enemy, cannot inflict what is equal to the torment he creates to himself, by means of the fierce and desperate passions, which he allows to rage in his soul.

4 Those evil spirits that inhabit the regions of misery, are represented as delighting in revenge and cruelty. But all that is great and good in the universe, is on the side of clemency and mercy. The almighty Ruler of the world, though provoked by the unrighteousness, and insulted by the vanities of men, is "long-suffering and slow to anger."

5 His Son, when he appeared in our nature, exhibited, in his life and his death, the most illustrious examples of forgiveness, which the world ever beheld. If we look in the history of mankind, we shall find that, in every age, those who have been respected as worthy, or admired as great, have been distinguished for this virtue.

6 Revenge dwells in little minds. A noble and magnanimous spirit, is always superior to it. It suffers not, from the injuries of men, those severe shocks which others feel. Collected within itself, it stands unmoved by their impotent assaults; and with generous *pity*, rather than with *anger*, looks down on their unworthy conduct. It has been truly said, that the *greatest* man on earth, can no sooner *commit* an injury, than a *good* man, can make himself *greater*, by forgiving it.

BLAIR.

SECTION IV.

Motives to the practice of gentleness.

1 To promote the virtue of gentleness, we ought to view our character with an impartial eye; and to learn, from our own failings, to give that indulgence which in our turn we claim. It is *pride* which fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are. We claim attentions to which we are not entitled. We are rigorous to offences, as if we had never offended; unfeeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level.

2 Let us survey the natural equality on which *Providence* has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and mutual offences, be insufficient to prompt humanity, let us at *least* remember that we are in the sight of our *Creator*. Have we *none* of that forbearance to give one another, which we all so earnestly *entreat from heaven*? Can we look for clemency

or gentleness from our Judge′, when we are so backward to show it to our own brethren′?

3 Let us also accustom ourselves to reflect on the small moment of those things′, which are the usual incentives to violence′ and contention`. In the ruffled` and angry hour′, we view every appearance through a false medium`. The most inconsiderable point of interest`, or honour′, swells into a momentous object`; and the slightest attack′, seems to threaten immediate ruin`.

4 But after passion` or pride′, has subsided′, we look around in vain for the mighty mischiefs we dreaded`. The fabric′, which our disturbed imagination had reared′, totally disappears`. But though the *cause* of contention has dwindled away′, its *consequences* remain`. We have alienated a friend`; we have imbittered an enemy`, we have sown the seeds of future suspicion`, malevolence′, or disgust`.

5 Let us suspend our violence for a moment′, when causes of discord occur`. Let us anticipate that period of coolness′, which′, of itself′, will soon arrive`. Let us reflect how *little* we have any prospect of gaining by fierce contention′, but how *much* of the true happiness of life′, we are certain of throwing away`. Easily′, and from the smallest chink′, the bitter waters of strife are let forth`; but their course cannot be foreseen`; and *he* seldom fails of suffering most from their poisonous effect′, who first allows them to flow`. BLAIR

SECTION V.

A suspicious temper the source of misery to its possessor.

AS a suspicious spirit′, is the source of many crimes` and calamities in the world′, so it is the spring of certain misery to the person who indulges it`. His friends will be few′, and small will be his comfort in those whom he possesses`. Believing others to be his enemies′, he will of course make them such`. Let his caution be ever so great′, the asperity of his thoughts will often break out in his behaviour′, and in return for suspecting` and hating′, he will incur suspicion′ and hatred`.

2 Besides the *external* evils which he draws upon himself arising from alienated friendship`, broken confidence`, and open enmity′, the suspicious temper itself is one of the worst evils which any man can suffer`. If "in all fear there is torment," how miserable must be *his* state′, who′, by living in perpetual *jealousy*′, lives in perpetual *dread*`!

3 Looking upon himself to be surrounded with spies`, enemies`, and designing men′, he is a stranger to reliance′ and *trust*`. He knows not to whom to open himself`. He dresses

is countenance in forced smiles', while his heart throbs ;ithin from apprehensions of secret treachery`. Hence fret-ılness', and ill humour`, disgust at the world', and all the ainful sensations of an irritated and imbittered mind`.

4 So numerous` and great' are the evils arising from a sus-icious disposition', that', of the two extremes', it is more eli-ible to expose ourselves to occasional disadvantage from ainking *too well* of others', than to suffer continual misery by ainking always *ill* of them`. It is better to be sometimes *nposed* upon` than never to trust'. Safety is purchased at o dear a *rate'*, when', in order to secure it', we are obliged be always clad in armour', and to live in perpetual hostility ith our fellows`.

5 This is', for the sake of living', to deprive ourselves of the mfort of life`. The man of *candour'*, enjoys his situation', hatever it is', with cheerfulness' and peace`. Prudence di-ects his intercourse with the world', and no black suspicions aunt his hours of rest`. Accustomed to view the characters f his neighbours in the most favourable light', he is like one ho dwells amidst those beautiful scenes of nature', on which ıe eye rests with pleasure`.

6 Whereas the *suspicious* man', having his imagination fill-d with all the shocking forms of human falsehood`, deceit`, nd treachery', resembles the traveller in the wilderness', who liscerns no objects around him but such as are either dreary' r terrible`; caverns that yawn`, serpents that hiss', and beasts f prey that howl`. BLAIR.

SECTION VI.

Comforts of Religion.

THERE are many who have passed the age of youth' and beauty`; who have resigned the pleasures of that smi-ing season`; who begin to decline into the vale of years', im-aired in their health`, depressed in their fortunes`, stript of heir friends`, their children', and perhaps still more tender connexions`. What resource can *this* world afford them`? It presents a dark and dreary waste', through which there does ıot issue a single ray of comfort`.

2 Every delusive prospect of ambition' is now at an end`; ong experience of mankind', an experience very different rom what the open and generous soul of youth had fondly reamt of', has rendered the heart almost inaccessible to new riendships`. The principal sources of activity', are taken way', when those for whom we labour', are cut off from us`; hose who animated`, and who sweetened', all the toils of life`.

3 Where then can the soul find refuge', but in the bosom

of Religion`? *There* she is admitted to those prospects of Providence` and futurity´, which alone can warm and fill the heart`. I speak here of such as retain the feelings of humanity`; whom misfortunes have softened´, and perhaps rendered more delicately sensible`; not of such as possess the stupid insensibility´, which some are pleased to dignify with the name of Philosophy´.

4 It might therefore be expected´, that those philosophers who think they stand in no need *themselves* of the assistance of religion to support their virtue´, and who never feel the *want* of its consolations´, would yet have the humanity to consider the very *different* situation of the *rest* of mankind´, and not endeavour to deprive *them* of what habit´, at *least*´, they will not allow it to be nature´, has made necessary to their morals´, and to their happiness`.

5 It might be expected´, that humanity would prevent them from breaking into the last retreat of the unfortunate´, who can no longer be objects of their envy` or resentment´, and tearing from them their only remaining comfort`. The attempt to *ridicule* religion may be agreeable to *some*´, by relieving them from restraint upon their pleasures`; and may render *others* very miserable´, by making them doubt those truths´, in which they were most deeply interested`; but it can convey *real* good` and happiness´ to no one individual`.

GREGORY.

SECTION VII.

Diffidence of our abilities, a mark of wisdom.

IT is a sure indication of good sense´, to be *diffident* of it´. We then´, and not *till* then´, are growing *wise*´, when we begin to discern how weak and *unwise* we are`. An absolute *perfection* of understanding´, is impossible`: *he* makes the *nearest* approaches to it´, who has the sense to discern`, and the humility to acknowledge´, its imperfections`.

2 Modesty always sits gracefully upon youth`; it covers a multitude of faults´, and doubles the lustre of every virtue which it seems to hide`: the perfections of men being like those flowers which appear more beautiful´, when their leaves are a little contracted and folded up´, than when they are full blown´, and display themselves´, without any reserve´, to the view`.

3 We are some of us very fond of knowledge´, and apt to value ourselves upon any proficiency in the sciences`: one science´, however´, there is´, worth more than all the rest`; and that is´, the science of living well`; This shall remain´, when "*tongues shall cease*´," and "knowledge shall vanish away`."

4 As to new notions`, and new doctrines´, of which this age is very fruitful´, the time will come´, when we shall have no *pleasure* in them`: nay´, the time shall come´, when they shall be *exploded*´, and would have been *forgotten*´, if they had not been preserved in those excellent books´, which contain a confutation of them`; like insects preserved for ages in amber´, which otherwise would soon have returned to the common mass of things`.

5 But a firm belief of Christianity`, and a practice suitable to it´, will support and invigorate the mind to the last`; and most of all´, *at last*´, at that important hour´, which must decide our hopes´ and apprehensions`: and the wisdom´, which´, like our Saviour´, cometh from above´, will´, through his merits´, bring us thither`. All our *other* studies` and pursuits´, however different´, ought to be subservient *to*´, and centre *in*´, *this* grand point´, the pursuit of eternal happiness´, by being good in *ourselves*´, and useful to the world`. SEED.

SECTION VIII.

On the importance of order in the distribution of our time.

TIME´, we ought to consider as a sacred *trust*´, committed to us by God´, of which we are *now* the depositaries´, and are to render an account at the last`. That *portion* of it which he has allotted to us´, is intended partly for the concerns of *this* world´, partly for those of the *next*`. Let each of these occupy´, in the distribution of our time´, that space which properly belongs to it`.

2 Let not the hours of hospitality` and pleasure,´ interfere with the discharge of our necessary affairs´; and let not what we *call necessary* affairs´, encroach upon the time which is due to devotion`. To *every* thing there is a season´, and a time for every *purpose* under the heaven`. If we delay till *to-morrow* what ought to be done *to-day*´, we overcharge the morrow with a burden which belongs not to it`. We load the wheels of time´, and prevent them from carrying us along smoothly`.

3 He who every morning plans the transactions of the day`, and follows out that plan´, carries on a thread which will guide him through the labyrinth of the most busy life`. The orderly arrangement of his time´, is like a ray of light´, which darts itself through all his affairs`. But´, where no plan is laid´, where the disposal of time is surrendered merely to the chance of incidents´, all things lie huddled together in one chaos´ which admits neither of distribution´ nor review`.

4 The first requisite for introducing order into the management of time´, is´, to be impressed with a just sense of its

value. Let us consider well how much *depends* upon how *fast* it flies away. The bulk of men are in nothin capricious and inconsistent, than in their appreciation When they think of it, as the measure of their conti on earth, they highly prize it, and with the greatest seek to lengthen it out.

5 But when they view it in separate parcels, they to hold it in contempt, and squander it with incons profusion. While they complain that life is short, t often wishing its different periods at an end. Cove every *other* possession, of time only they are prodigal. allow every idle man to be master of this property, an every frivolous occupation welcome that can help t consume it.

6 Among those who are so careless of time, it is n expected that *order* should be observed in its distrib But, by this fatal neglect, how many materials of sev lasting regret, are they laying up in store for them The time which they suffer to pass away in the midst fusion, bitter repentance seeks afterwards in vain to What was omitted to be done at its proper moment, a be the torment of some future season.

7 Manhood is disgraced by the consequences of ne youth. Old age, oppressed by cares that belonged t mer period, labours under a burden not its own. close of life, the dying man beholds with anguish days are finishing, when his preparation for eternity is commenced. Such are the effects of a disorderly w time, through not attending to its value. *Every* thin life of *such* persons, is misplaced. Nothing is per aright, from not being performed in due season.

8 But he who is orderly in the distribution of his takes the proper method of escaping those manifol He is justly said to *redeem* the time. By proper m ment, he *prolongs* it. He lives *much* in little space in a *few* years, than *others* do in *many*. He can live t and his own soul, and, at the same time, attend to the lawful interests of the present world. He looks t the past, and provides for the future.

9 He catches and arrests the hours as they fly. are marked down for useful purposes, and their *mem* mains. Whereas those hours fleet by the man of con like a shadow. His days and years, are either bla which he has no remembrance, or they are filled up confused and irregular a succession of unfinished transa that though he remembers he has been *busy*, yet

give no account of the *business* which has employed him`

BLAIR

SECTION IX.

The dignity of virtue amidst corrupt examples.

THE most excellent` and honourable' character which can adorn a man` and a Christian', is acquired by resisting the torrent of vice, and adhering to the cause of God` and virtue' against a corrupted multitude`. It will be found to hold in general', that they', who', in any of the great lines of life', have distinguished themselves for thinking profoundly`, and acting nobly', have despised popular prejudices', and departed', in several things', from the common ways of the world`.

2 On no occasion is this more requisite for true honour', than where religion` and morality', are concerned`. In times of prevailing licentiousness', to maintain unblemished virtue`, and uncorrupted integrity', in a public` or a private cause', to stand firm by what is fair` and just', amidst discouragements' and opposition`; despising groundless censure' and reproach`; disdaining all compliance with public manners', when they are vicious` and unlawful'; and never ashamed of the punctual discharge of every duty towards God and man`;—this is what shows true greatness of spirit', and will force approbation even from the degenerate multitude themselves`.

3 "This is the man'," (their conscience will oblige them to acknowledge',) "whom we are unable to bend to mean condescensions`. We see it in vain either to flatter' or to threaten him`; he rests on a principle within', which we cannot shake`. To this man', we may', on any occasion', safely commit our cause`. He is incapable of betraying his trust`, or deserting his friend', or denying his faith`."

4 It is', accordingly', this steady inflexible virtue', this regard to principle', superior to all custom` and opinion', which peculiarly marked the *characters* of those in any age', who have shone with distinguished lustre'; and has consecrated their memory to all posterity`. It was *this* that obtained to ancient Enoch', the most singular testimony of honour from heaven`.

5 He continued to "walk with God'," when the world apostatized from him`. He pleased God', and was beloved of him`; so that living among sinners', he was translated to heaven without seeing death`; "Yea', speedily was he taken away', lest wickedness should have altered his understanding', or deceit beguiled his soul`."

6 When Sodom could not furnish ten righteous men to save it', Lot remained unspotted amidst the contagion`. He

lived like an angel among spirits of darkness`; and
stroying flame was not permitted to go forth′, till tl
man was called away′, by a heavenly messenger′, f
devoted city`.

7 When "all flesh had corrupted their way u
earth′," then lived Noah′, a righteous man′, and a p
of righteousness`. He stood alone′, and was scoffe
profane crew`. But they by the deluge were swept
while on him′, Providence conferred the immortal l
of being the restorer of a better race′, and the father
world`. Such examples as these`, and such honours
red by God on them who withstood the multitude of
ers′, should often be present to our minds`.

8 Let us oppose them to the numbers of low` and
examples′, which we behold around us`; and when w
hazard of being swayed by such′, let us fortify our vi
thinking of those′, who′, in former times′, shone like
the midst of surrounding darkness′, and are now sh
the kingdom of heaven′, as the brightness of the firm
for ever′ and ever`.

SECTION X.

The mortifications of vice greater than those of vi

THOUGH *no* condition of human life′, is free fro
siness′, yet it must be allowed′, that the uneasi
longing to a *sinful* course′, is far greater′, than what
a course of *well-doing*`. If we are weary of the la
virtue′, we may be assured′, that the world′, whenev
the exchange′, will lay upon us a much *heavier* load`.

2 It is the *outside* only′, of a *licentious* life′, whic
and smiling`. *Within*′, it conceals toil`, and troub
deadly sorrow`. For vice poisons human happine
spring′, by introducing disorder into the heart`. Th
sions which it seems to indulge′, it only feeds with in
gratifications′, and thereby strengthens them for pre
the end′, on their unhappy victims`.

3 It is a great mistake to imagine′, that the pain
denial′, is confined to virtue`. He who follows the w
much as he who follows Christ′, must "take up his
and to him′, assuredly′, it will prove a more oppressive l
Vice allows all our passions to range uncontrolle
where *each* claims to be superior′, it is impossible to
all`. The predominant desire′, can only be indulge
expense of its rival`.

4 No mortifications which *virtue* exacts′, are mor
than those′, which *ambition* imposes upon the love

ıpon interest′, and covetousness′, upon vanity′. Self-therefore′, belongs′, in common′, to *vice′* and *virtue′*; ı *this* remarkable difference′, that the passions which quires us to mortify′, it tends to weaken′; whereas′, hich *vice* obliges us to deny′, it′, at the same time′, ens′. The *one diminishes* the pain of self-denial′, by ing the demand of passion′; the *other increases* it′, by g those demands imperious′ and violent′.

at distresses that occur in the calm life of virtue′, can ıared to those tortures′, which remorse of conscience n the wicked′; to those severe humiliations′, arising lt′, combined with misfortunes′, which sink them to ′; to those violent agitations of shame′ and disap-nt′, which sometimes drive them to the most fatal ies′, and make them abhor their existence′! How ı the midst of those disastrous situations′, into which *mes* have brought them′, have they execrated the se-ı of vice′; and′, with bitter regret′, looked back to the which they first forsook the path of innocence′!

BLAIR.

SECTION XI.

On Contentment.

TENTMENT produces′, in some measure′, all those ects which the *alchymist* usually ascribes to what he *philosopher's stone′*; and if it does not bring *riches′*, it same thing′, by banishing the *desire* of them′. If it *emove* the disquietudes arising from a man's mind′, r fortune′, it makes him *easy* under them′. It has in-indly influence on the soul of man′, in respect of *eve-* to whom he stands related′.

xtinguishes all murmur′, repining′, and ingratitude′, that Being who has allotted him his part to act in ld′. It destroys all inordinate ambition′, and every ′ to corruption′, with regard to the *community* where-placed′. It gives sweetness to his conversation′, and ual serenity to all his thoughts′.

ong the many methods which might be made use of *iring* this virtue′, I shall mention only the two follow-irst of all′, a man should always consider how much ıore than he wants′; and secondly′, how much more he *might* be′, than he really *is*′.

ıt′, a man should always consider how much he *has* ın he wants′. I am wonderfully pleased with the re-h Aristippus made to one′, who condoled with him ′ loss of a farm′: "Why′," said he′ "I have three

farms *still*, and you have but *one*; so that I ought rather to be afflicted for *you*, than *you* for *me*."

5 On the contrary, foolish men are more apt to consider what they have *lost*, than what they *possess*, and to fix their eyes upon those who are *richer* than themselves, rather than on those who are under greater *difficulties*. All the *real* pleasures and conveniences of life, lie in a narrow compass; but it is the humour of mankind to be always looking forward, and straining after one who has got the start of them in wealth and honour.

6 For this reason, as none can be properly called *rich*, who have not more than they want, there are few rich men in any of the politer nations, but among the middle sort of people, who keep their wishes within their fortunes, and have more *wealth* than they know how to enjoy.

7 Persons of a higher rank, live in a kind of splendid poverty; and are perpetually wanting, because, instead of acquiescing in the *solid* pleasures of life, they endeavour to outvie one another in shadows and appearances. Men of sense have at all times beheld, with a great deal of mirth, this silly game that is playing over their heads; and, by contracting their desires, they enjoy all that secret satisfaction which *others* are always in quest of.

8 The truth is, this ridiculous chase after *imaginary* pleasures, cannot be sufficiently exposed, as it is the great source of those evils which generally undo a nation. Let a man's estate be what it may, he is a *poor* man, if he does not live within it; and naturally sets himself on sale to *any* one that can give him his price.

9 When Pittacus, after the death of his brother, who had left him a good estate, was offered a great sum of money by the king of Lydia, he thanked him for his kindness, but told him, he had *already* more by *half* than he knew what to do with. In short, *content* is equivalent to *wealth*, and *luxury*, to *poverty*; or, to give the thought a more agreeable turn, "*Content* is *natural* wealth," says Socrates; to which I shall add, *luxury* is *artificial* poverty.

10 I shall therefore recommend to the consideration of those, who are always aiming at superfluous and imaginary enjoyments, and who will not be at the trouble of contracting their desires, an excellent saying of Bion the philosopher, namely, "That no man has so much care, as he who endeavours after the most happiness."

11 In the second place, every one ought to reflect how much more unhappy he *might* be, than he really *is*.—The *former* consideration took in all those, who are sufficiently pro-

th the means to make themselves easy'; *this* regards actually lie under some pressure or misfortune'. nay receive great alleviation', from such a comparison mhappy person may make between himself' and oth- between the misfortune which he suffers', and *greater* unes which *might have* befallen him'.

like the story of the honest Dutchman', who', upon g his leg by a fall from the main-mast', told the stand- , it was a great mercy that it was not his neck'. To , since I am got into quotations', give me leave to add the of an old philosopher', who', after having invited some friends to dine with him', was ruffled by a person that into the room in a passion', and threw down the table to d before them'. "Every one'," says he', "has his ca- y'; and he is a happy man that has no greater than this'."

We find an instance to the same purpose', in the life of or Hammond', written by bishop Fell'. As this good man troubled with a complication of distempers', when he had *gout* upon him', he used to thank God that it was not the e'; and when he had the stone', that he had not *both* these empers on him at the same time'.

14 I cannot conclude this essay without observing', that ere never was any system besides that of Christianity', hich could effectually produce in the mind of man', the vir- e I have been hitherto speaking of'. In order to make us ontented with our condition', *many* of the present philoso- hers tell us', that our discontent only hurts ourselves', with- ut being able to make any alteration in our circumstances'; *hers*', that whatever evil befalls us is derived to us by a fatal ecessity', to which superior beings *themselves* are subject'; hile *others*', very gravely', tell the man who is miserable', hat it is *necessary* he *should* be so', to keep up the *harmony* f the universe'; and that the scheme of *Providence* would e troubled' and perverted', were he *otherwise*'.

15 Th-se', and the like considerations', rather *silence* than *tisfy* a man'. They may show him that his discontent is *nreasonable*', but they are by no means sufficient to relieve it'. 'hey rather give despair' than consolation'. In a word', a an might reply to one of these comforters', as Augustus did his friend', who advised him not to grieve for the death of person whom he loved', because his *grief* could not fetch m again': "It is for *that* very reason'," said the emperor', that I grieve'."

16 On the contrary', *religion* bears a more tender regard human nature'. It prescribes to every miserable man the eans of bettering his condition': nay', it shows him', tha

bearing his afflictions as he ought to do, will naturally end the *removal* of them. It makes him *easy here*, because it make him *happy hereafter*. ADDIS

SECTION XII.

Rank and riches afford no ground for envy.

OF all the grounds of envy among men, superiority rank and fortune, is the most general. Hence, malignity which the *poor*, commonly bear to the *rich*, as grossing to themselves all the comforts of life. Hence, evil eye with which persons of *inferior* station, scrutinize who are *above* them in rank; and if they approach to rank, their envy is generally strongest against such as just one step *higher* than themselves.

2 Alas! my friends, all this envious disquietude, wh agitates the world, arises from a deceitful figure which poses on the public view. False colours are hung out: *real* state of men, is not what it *seems* to be. The order society, *requires* a distinction of ranks to take place: but point of *happiness*, all men come much nearer to equality than is commonly imagined; and the circumstances, which form any material difference of happiness among them, are not of that nature which renders them grounds of envy.

3 The *poor* man possesses not, it is true, some of the conveniences and pleasures of the *rich*; but, in return, *he* is free from many embarrassments to which *they* are subject. By the simplicity and uniformity of his life, he is delivered from that variety of cares, which perplex those who have great affairs to manage, intricate plans to pursue, many enemies, perhaps, to encounter in the pursuit.

4 In the tranquillity of his small habitation, and private family, he enjoys a peace which is often unknown at *courts*. The gratifications of nature, which are always the most satisfactory, are possessed by him to their full extent; and if he be a stranger to the refined pleasures of the wealthy, he is unacquainted also with the *desire* of them, and, by consequence, feels no want.

5 His plain meal satisfies his appetite, with a relish probably *higher* than that of the *rich* man, who sits down to his luxurious banquet. His sleep is more sound; his health more firm; he knows not what spleen, languor, and listlessness are. His accustomed employments or labours, are not more oppressive to him, than the labour of attendance on courts, and the great, the labours of dress, the fatigue of amusements, the very *weight* of idleness, frequently are to the *rich*.

6 In the mean time, all the beauty of the face of nature, all ie enjoyments of domestic society, all the gaiety and cheerilness of an easy mind, are as open to *him* as to those of the *ighest rank*. The splendour of retinue, the sound of titles, he appearances of high respect, are indeed soothing, for short time, to the great; but, become familiar, they are oon forgotten.—Custom effaces their impression. They ink into the rank of those ordinary things, which daily recur, ithout raising any sensation of joy.

7 Let us cease, therefore, from looking up with disconent and envy to those, whom birth or fortune has placed nove us. Let us adjust the balance of happiness fairly.—Vhen we think of the *enjoyments* we want, we should think so of the *troubles* from which we are free. If we allow ieir just value to the comforts we possess, we shall find eason to rest satisfied, with a very moderate, though not an pulent and splendid condition of fortune. *Often*, did we now the whole, we should be inclined to *pity* the state of iose whom we *now envy*. BLAIR.

SECTION XIII.

Patience under provocations our interest as well as duty.

THE wide circle of human society, is diversified by an endless variety of characters, dispositions, and pasions. Uniformity is, in *no* respect, the genius of the world. Very man is marked by some peculiarity, which distinuishes him from another: and no where can two individuls be found, who are exactly, and in all respects, alike. Vhere so much diversity obtains, it cannot but happen, that i the intercourse which men are obliged to maintain, their empers will often be ill adjusted to that intercourse; will ir and interfere with each other.

2 Hence, in every station, the highest as well as the owest, and in every condition of life, public, private, and omestic, occasions of irritation frequently arise. We are rovoked, sometimes, by the folly and levity of those with hom we are connected; sometimes, by their indifference r neglect: by the incivility of a friend, the haughtiness of a uperior, or the insolent behaviour of one in lower station. 3 Hardly a day passes, without somewhat or other occurring, hich serves to ruffle the man of impatient spirit. Of course, *uch* a man, lives in a continual storm. He knows not what is to enjoy a train of good humour. Servants, neighbours, iends, spouse, and children, all, through the unrestrained iolence of *his* temper, become sources of disturbance and exation to him. In vain is affluence: in vain are health and

prosperity`. The *least* trifle is sufficient to discompose l mind′, and poison his pleasures.` His very *amusements* a mixed with turbulence′ and passion`.

4 I would beseech this man to consider′, of what *sm* moment the provocations which he receives′, or at *le imagines* himself to receive′, are really in themselves`; but what *great* moment he makes them′, by suffering them deprive him of the *possession* of himself`. I would besee him to consider′, how many hours of happiness he throw away′, which a little more *patience* would allow him to enjoy′ and how much he puts it in the power of the most insignifi cant persons′, to render him miserable`.

5 "But who can expect′," we hear him exclaim′, "that h is to possess the insensibility of a stone`? How is it possib for human nature to endure so many repeated provocations` or to bear calmly with so unreasonable behaviour`?"—M brother′! if thou canst bear with no instances of unreasonabl behaviour′, withdraw thyself from the world`. Thou art n longer fit to live in it`. Leave the intercourse of men`. Re treat to the mountain`, and the desert′, or shut thyself up i a cell`. For here′, in the midst of society′, *offences must come*`

6 We might as well expect′, when we behold a calm atmos phere`, and a clear sky′, that no clouds were ever to rise`, an no winds to blow′, as that our life were long to proceed′, with out receiving provocations from human frailty`. The careless and the imprudent′, the giddy` and the fickle′, the ungrateful and the interested′, every where meet us`. They are th briers` and thorns′, with which the paths of human life ar beset`. He only′, who can hold his course among them wit patience` and equanimity′, he who is prepared to bear wh he must expect to happen′, is worthy of the name of a man

7 If we preserved ourselves composed but for a moment we should perceive the insignificancy of *most* of those provo cations which we magnify so highly`. When a few sur more have rolled over our heads′, the storm will′, of itsel have subsided`; the cause of our present impatience` and di turbance′, will be utterly forgotten`. Can we not then a ticipate this hour of calmness to ourselves′: and begin to e joy the peace which it will certainly bring′?

8 If *others* have behaved improperly′, let us leave them t their own folly′, without becoming the victim of their c price′, and punishing *ourselves* on their account`.—Patience in *this* exercise of it′, cannot be too much studied′, by all wh wish their life to flow in a smooth stream`. It is the *reaso* of a *man*′, in opposition to the *passion* of a *child*`. It is th *enjoyment* of *peace*′, in opposition to *uproar*′ and *confusion*`.

SECTION XIV.

Moderation in our wishes recommended.

THE active mind of man′, seldom or never rests satisfied with its *present* condition′, how prosperous soever`. Originally formed for a wider range of objects′, for a higher sphere of enjoyments′, it finds itself′, in every situation of fortune′, straitened′ and confined`. Sensible of deficiency in its state′, it is ever sending forth the fond desire, the aspiring wish′, after something beyond what is enjoyed at present`.

2 Hence′, that restlessness which prevails so generally among mankind`. Hence′, that disgust of *pleasures* which they have tried`; that *passion* for novelty`; that *ambition* of rising to some degree of eminence` or felicity′, of which they have formed to themselves an indistinct idea`. All which may be considered as indications of a certain native′, original greatness in the human soul′, swelling beyond the limits of its present condition′, and pointing to the higher objects for which it was made. Happy′, if these latent remains of our primitive state′, served to direct our wishes towards their proper destination′, and to lead us into the path of true bliss`.

3 But in this dark` and bewildered state′, the aspiring tendency of our nature′, unfortunately takes an opposite direction′, and feeds a very misplaced ambition`. The flattering appearances which here present themselves to sense`; the distinctions which fortune confers`; the advantages` and pleasures′ which we imagine the *world* to be capable of bestowing′, fill up the ultimate wish of most men`. These are the objects which engross their *solitary* musings′, and stimulate their active labours`; which warm the breasts of the young`, animate the industry of the middle aged′, and often keep alive the passions of the old′, until the very close of life`.

4 Assuredly′, there is nothing unlawful in our wishing to be freed from whatever is disagreeable′, and to obtain a fuller enjoyment of the comforts of life`. But when these wishes are not tempered by reason′, they are in danger of precipitating us into much extravagance′ and folly`. Desires` and wishes′, are the first springs of action`. When they become exorbitant′, the whole character is likely to be tainted`.

5 If we suffer our fancy to create to itself worlds of ideal happiness′, we shall discompose the peace` and order of our minds′, and foment many hurtful passions`. Here′, then′, let moderation begin its reign′, by bringing within reasonable bounds the wishes that we form`. As soon as they become extravagant′, let us *check them*′, by proper reflections on the

fallacious nature of those objects′, which the *world* hang
to allure desire`.

6 You have strayed′, my friends′, from the road which
ducts to felicity`; you have dishonoured the native digni
your souls′, in allowing your wishes to terminate on not
higher than worldly ideas of greatness′ or happiness`.
imagination roves in a land of *shadows*`. Unreal form
ceive you`. It is no more than a phantom`, an illusion of
piness′, which attracts your fond admiration`; nay′, an
sion of happiness′, which often conceals much real mise

7 Do you imagine that *all* are happy′, who have attain
those summits of distinction′, towards which *your* wish
pire′? Alas′! how frequently has *experience* shown′,
where *roses* were supposed to bloom′, nothing but *briers*
thorns′ grew`! Reputation`, beauty`, riches′, grandeur`,
royalty itself′, would′, many a time′, have been gladly
changed by the possessors′, for that mere quiet` and hu
station′, with which *you* are now dissatisfied`.

8 With all that is splendid` and shining in the world′,
decreed that there should mix many deep shades of
On the elevated situations of fortune′, the great calamiti
life chiefly fall`. There′, the storm spends its violence′,
there,′ the thunder breaks`; while, safe and unhurt′, th
habitants of the vale remain below`;—Retreat,′ then′,
those vain and pernicious excursions of extravagant desir

9 Satisfy yourselves with what is rational′ and attain
Train your minds to moderate views of human life′, an
man happiness`. Remember′, and admire′ the wisdo
Agur's petition`. "Remove far from me vanity′ and li
Give me neither poverty′ nor riches`. Feed me with
convenient for me`: lest I be full and deny thee′, and
who is the Lord`? or lest I be poor`, and steal′, and
the name of my God in vain`." B

SECTION XV.

Omniscience and omnipresence of the DEITY, *the source o*
solation to good men.

I WAS yesterday′, about sun-set′, walking in the open fi
till the night insensibly fell upon me.` I at first amuse
self with all the richness` and variety of colours′, whic
peared in the western parts of heaven`. In proportion as
faded away` and went out′, several stars` and planets′ app
one after another′, till the whole firmament′ was in a

2 The blueness of the ether was exceedingly height
and enlivened′, by the season of the year′, and the r
all those luminaries that passed through it`. The g

d in its most beautiful white`. To complete the scene´, noon rose´, at length´, in that clouded majesty´, which akes notice of´, and opened to the eye a new picture e´, which was more finely shaded´, and disposed ofter lights than that which the sun had before discovme`.

I was surveying the moon walking in her brightness´, ng her progress among the constellations´, a thought me´, which I believe very often perplexes` and disen of serious and contemplative natures`. David *him*nto it in that reflection´: "When I consider the heavwork of thy fingers´; the moon` and the stars´ which t ordained´, what is *man* that *thou* art mindful of him´, *son* of man that *thou* regardest him`!"

he same manner´, when I considered that infinite host ´, or´, to speak more philosophically´, of suns´, which en shining upon me´; with those innumerable sets of or worlds´, which were moving round their respective when I still enlarged the idea´, and supposed another of suns` and worlds´, rising still above this which I dis´; and these still enlightened by a superior firmament aries´, which are planted at so great a distance´, that y appear to the inhabitants of the former´, as the stars e´: in short´, while I pursued this thought´, I could reflect on that little insignificant figure which *I myself*, idst the immensity of God's works`.

re the sun´, which enlightens this part of the creation´, the host of planetary worlds that move about him´, xtinguished` and annihilated´, they would not be misore than a grain of sand upon the sea-shore`. The ey possess´, is so exceedingly *little* in comparison of e´, it would scarcely make a blank in the creation`. ism would be imperceptible to an eye that could take hole compass of nature´, and pass from one end of tion to the other`; as it is possible there may be such in ourselves hereafter´, or in creatures which are at more exalted than ourselves`. By the help of glass see many stars´, which we do not discover with our yes`; and the finer our telescopes are´, the greater still discoveries`.

ygenius carries this thought so far´, that he does not impossible there may be stars´, whose light has not yet l down to us´, since their first creation`. There is tion that the universe has certain *bounds* set to it`; n we consider that it is the work of Infinite Power` ed by Infinite Goodness`, with an infinite space to

exert itself in', how can our *imagination* set any bo

7 To return', therefore', to my first thought', I co look upon myself with secret horror', as a being tl worth the smallest regard of one', who had so gr under his care' and superintendency'. I was afra *overlooked* amidst the immensity of nature', and that infinite variety of creatures', which', in all p swarm through all these immeasurable regions of r

8 In order to recover myself from this mortifyin I considered that it took its rise from those *narr* tions', which we are apt to entertain of the Divi We *ourselves* cannot attend to many different ob same time'. If we are careful to inspect *some* i must of course neglect *others*'. This imperfection observe in ourselves', is an imperfection that cleav degree', to creatures of the highest capacities', a creatures', that is', beings of finite and limited nat

9 The presence of *every created* being', is confin tain measure of space'; and', consequently', his ob stinted to a certain number of objects'. The sphe we move', and act', and understand', is of a wider ence to *one* creature', than *another*', according as above another in the scale of existence'. But th these our spheres', has its circumference'.

10 When', therefore', we reflect on the Divine are so used and accustomed to this imperfection in that we cannot forbear', in some measure', ascribin in whom there is no *shadow* of imperfection'. C indeed', assures us', that *his attributes* are infinit poorness of our conceptions is such', that it can setting bounds to every thing it contemplates', till comes again to our succour', and throws down all prejudices', which rise in us unawares', and are na mind of man'.

11 We shall therefore utterly extinguish this thought', of our being overlooked by our Maker', i plicity of his works', and the infinity of those obj which he seems to be incessantly employed', if w in the first place', that he is omnipresent'; and', in t that he is omniscient'.

12 If we consider him in his omnipresence', passes through', actuates', and supports', the whe nature'. His creation', in every part of it', is *f* There is nothing he has made', which is either so little', or so inconsiderable', that he does not essen *in it*'. *His substance* is within the substance of ev

ether material or immaterial, and as intimately present t, as that being is to itself.

3 It would be an *imperfection* in him, were he able to ve out of one place into another; or to withdraw himself m any thing he has created, or from any part of that space ich he diffused and spread abroad to infinity. In short, peak of him in the language of the old philosophers, he is eing whose *centre*, is *every* where, and his *circumference*, where.

4 In the second place, he is omniscient as well as omni- ent. His omniscience, indeed, necessarily and natural- flows from his omnipresence. He cannot but be con- ous of every *motion* that arises in the whole *material* world, ich he thus essentially pervades; and of every *thought* t is stirring in the *intellectual* world, to every part of ich he is thus intimately united.

15 Were the soul separated from the body, and should it ith one glance of thought start beyond the bounds of the ation; should it for millions of years, continue its pro- ess through infinite space, with the same activity, it would il find itself within the embrace of its Creator, and encom- ssed by the immensity of the Godhead.

16 In *this* consideration of the Almighty's omnipresence nd omniscience, every uncomfortable thought vanishes. e cannot but regard every thing that has being, *especially* ch of his creatures who fear they are *not* regarded by him. e is privy to all their thoughts, and to that anxiety of heart particular, which is apt to trouble them on this occasion; r, as it is impossible he should overlook any of his crea- ures, so we may be confident that he regards with an eye of ercy, those who endeavour to recommend themselves to his ercy, and in unfeigned humility of heart, think themselves nworthy that he should be *mindful* of them. ADDISON.

CHAPTER IV.

ARGUMENTATIVE PIECES.

SECTION I.

Happiness is founded in rectitude of conduct.

ALL men pursue good, and would be happy, if they knew how: not happy for *minutes*, and miserable for *hours*; but happy, if possible, through every *part* of their existence. Either, therefore, there *is* a good of this steady, durable kind, or there is *not*. If *not*, then *all* good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve our attention or inquiry.

2 But if there *be* a better good′, such a good as we are s ing′, like every *other* thing′, it must be derived from s cause`; and that cause must be external`, internal′, mixed`; in as much as′, except these three′, there is no o possible`. Now a steady′, durable good′, cannot be deri from an *external* cause′; since all derived from *externals′* n fluctuate as *they* fluctuate`.

3 By the same rule′, it cannot be derived from a *mix* of the two`; because the part which is *external′*, will proj tionably destroy its essence`. What then remains but cause *internal′*—the very cause which we have suppos when we place the sovereign good in mind in rectitud conduct`. HAR

SECTION II.

Virtue and piety man's highest interest.

I FIND myself existing upon a little spot′, surrounded ev way by an immense′, unknown expansion`.—Where I`? What sort of place do I inhabit`? Is it exactly accom dated in every instance to my convenience′? Is there no cess of cold′, none of heat′, to offend me′? Am I never noyed by animals′, either of my *own′*, or a *different* kind′ every thing subservient to me′, as though I had ordered myself′? No`—nothing like it`—the farthest from it possib

2 The world appears not′, then′, originally made for private convenience of me alone`?—It does not`. But i not *possible* so to accommodate it′, by my own particular dustry′? If to accommodate man` and beast′, heaven` earth′, if *this* be beyond me′, it is not possible`. What con quence then follows`; or can there be any other than thi If I seek an interest of my own′, detached from that of oth I seek an interest which is chimerical′, and which can n have existence`.

3 How then must I determine`? Have I no interest at a If I have not′, I am stationed here to no purpose`. But no interest`? Can I be contented with none but one sepa and detached′? Is a social interest′, joined with others′, a an absurdity as not to be admitted′? The bee`, the beav and the tribes of herding animals′, are sufficient to convi me′, that the thing is somewhere at *least* possible`.

4 How′, then′, am I assured that it is not equally tru man`? Admit it′, and what follows`? If so′, then *honour* *justice′* are my interest`; then the whole train of moral *vir* are my interest`; without some portion of which′, not e *thieves can* maintain society`.

5 *But′, farther* still`—I stop not here`—I pursue this sc

erest as far as I can trace my several relations`. I pass from
r own stock`, my own neighbourhood`, my own nation´, to
e whole race of mankind´, as dispersed throughout the
rth`. Am I not related to them all´, by the mutual aids o
mmerce´, by the general intercourse of arts and letters´, by
at common nature of which we all participate´?

6 Again`—I must have food´ and clothing`. Without a
oper genial warmth´, I instantly perish`. Am I not related´,
this view´, to the very earth itself´; to the distant sun´,
m whose beams I derive vigour´? to that stupendous course
l order of the infinite host of heaven´, by which the times
l seasons ever uniformly pass on´?

7 Were this order once confounded´, I could not probably
vive a moment`; so absolutely do I depend on this com-
n general welfare`. What´, then´, have I to do´, but to en-
ge virtue´ into piety`? Not only honour` and justice`, and
at I owe to *man*´, is my interest´; but gratitude also`, acqui-
ence`, resignation`, adoration`, and all I owe to this great poli-
, and its great Governor our common Parent`. HARRIS.

SECTION III.

The injustice of an uncharitable spirit.

SUSPICIOUS`, uncharitable spirit´, is not only incon
sistent with all social virtue` and happiness´, but it is also´,
itself´, unreasonable´ and unjust`. In order to form sound
inions concerning characters` and actions´, *two* things are
pecially requisite`; information´ and impartiality`. But such
are most forward to decide unfavourably´, are commonly
stitute of *both*`. Instead of possessing´, or even *requiring*´,
l information´, the grounds on which they proceed are fre-
ently the most slight´ and frivolous`.

2 A tale´, perhaps´, which the idle have invented`, the inquis-
re have listened to´, and the credulous have propagated`; or
eal incident´, which rumour´, in carrying it along´, has exag-
rated` and disguised´, supplies them with materials of confi-
nt assertion´, and decisive judgment`. From an action´,
ey presently look into the heart´, and infer the motive`. This
pposed motive they conclude to be the ruling principle`,
d pronounce at once concerning the whole character`.

3 Nothing can be more contrary both to equity` and to
and reason´, than this precipitate judgment`. Any man who
ends to what passes within himself´, may easily discern
at a complicated system the human character is´; and what
variety of circumstances must be taken into the account´, in
der to estimate it truly`. No *single* instance of conduct´,
atever´, is sufficient to determine it`.

4 As from *one* worthy action′, it were credulity`, not cha ty′, to conclude a person to be free from all vice′; so from which is censurable′, it is perfectly *unjust* to infer that author of it is without conscience′, and without merit`. If knew all the attending circumstances′, it might appear in *excusable* light`; nay′, perhaps′, under a *commendable* for The motives of the actor may have been entirely *differ* from those which we ascribe to him`; and where we suppo him impelled by *bad* design′, he may have been prompted conscience′, and mistaken principle`.

5 Admitting the action to have been in every view *crimi* he may have been hurried into it through inadvertency surprise`. He may h ve sincerely repented`; and the *virtu* principle may have now regained its full vigour`. Perhaps was the corner of frailty`; the quarter on which he lay open the incursions of temptation′; while the *other* avenues of heart′, were firmly guarded by conscience`.

6 It is therefore evident′, that no part of the governmen temper′, deserves attention more′, than to keep our mind pure from uncharitable prejudices′, and open to candour` an humanity′ in judging of others`. The worst consequences both to ourselves` and to society′, follow from the *opposi* spirit`.

BLAIR

SECTION IV.

The misfortunes of men mostly chargeable on themselves.

WE find man placed in a world′, where he has by means the disposal of the events that happen`. Ca lamities sometimes befall the worthiest` and the best′, which it is not in their power to prevent′, and where nothing is le them′, but to acknowledge`, and to submit′ to the high han of Heaven`. For such visitations of trial′, many good` an wise reasons′, can be assigned′, which the present subject lead me not to discuss`.

2 But though those unavoidable calamities make a part yet they make not the *chief* part′, of the vexations` and sor rows′ that distress human life`. A multitude of evils beset us for the source of which′, we must look to another quarter`.— No sooner has any thing in the health`, or in the circumstan ces of men′, gone cross to their wish′, than they begin to tal of the unequal distribution of the good things of this life` they envy the condition of others`; they repine at their ow lot′, and fret against the Ruler of the world`.

3 Full of these sentiments′, one man pines under a broke constitution`. But let us ask him′, whether he can′, fairly` an

ıestly, assign no *cause* for this, but the unknown decree of ıven? Has he duly valued the blessing of health, and al-ys observed the rules of virtue and sobriety? Has he ·n moderate in his life, and temperate in all his pleasures? ıow he is only paying the price of his former, perhaps his gotten indulgences, has he any title to complain, as if he re suffering unjustly?

Were we to survey the chambers of sickness and dis-s, we should often find them peopled with the victims of ımperance and sensuality, and with the children of vicious olence and sloth. Among the thousands who languish re, we should find the proportion of *innocent* sufferers to ımall. We should see faded youth, premature old age, the prospect of an untimely grave, to be the portion of litudes, who, in one way or other, have brought those s on themselves; while yet these martyrs of vice and r, have the assurance to arraign the hard fate of man, to "fret against the Lord."

But you, perhaps, complain of hardships of *another* l; of the injustice of the world; of the poverty which l suffer, and the discouragements under which you ur; of the crosses and disappointments, of which your has been doomed to be full.—Before you give too much pe to your discontent, let me desire you to reflect impar-ly upon your past train of life.

Have not sloth or pride, ill temper, or sinful passions, led you often from the path of sound and wise conduct? e you not been wanting to yourselves in improving those ortunities which *Providence* offered you, for bettering advancing your state? If you have chosen to indulge humour, or your taste, in the gratifications of indolence leasure, can you complain because others, in preference ou, have obtained those advantages which naturally be-to useful labours, and honourable pursuits?

Have not the consequences of some false steps, into ch your passions, or your pleasures, have betrayed you, sued you through much of your life; tainted, perhaps, r characters, involved you in embarrassments, or sunk into neglect?—It is an old saying, that every man is artificer of his own fortune in the world. It is certain, the world seldom turns wholly against a man, unless ough his own fault. "Religion is," in general, "profita-e unto all things."

Virtue, diligence, and industry, joined with good tem-, and prudence, have ever been found the surest road to perity; *and where men fail* of attaining it, their want of

success is far oftener owing to their having deviated from
road', than to their having encountered insuperable ba
it'. Some', by being too artful', forfeit the reputatio
probity'. Some', by being too open', are accounted to
in prudence'. Others', by being fickle' and changeable',
distrusted by all'.

9 The case commonly is', that men seek to ascri
disappointments to *any* cause', rather than to their ow
conduct'; and when they can devise no other cause', th
them to the charge of Providence'. Their folly leads
into vices'; their vices into misfortunes'; and in their mis
tunes they "murmur against Providence'."

10 They are *doubly* unjust towards their Creator'. In
prosperity', they are apt to ascribe their success to thei
diligence', rather than to his blessing': and in their adve
they impute their distresses to his providence', not to
own misbehaviour'. Whereas', the truth is the very re
of this'. "Every good' and every perfect gift', cometh
above';" and of evil' and misery', man is the auth
himself'.

11 When', from the condition of *individuals*', we
abroad to the *public* state of the world', we meet with
proofs of the *truth* of this assertion'. We see great soci
of men', torn in pieces by intestine dissentions', tumults',
civil commotions'. We see mighty armies going forth
formidable array', against each other', to cover the earth
blood', and to fill the air with the cries of widows'
orphans'. Sad evils these are', to which this miserable w
is exposed'.

12 But are these evils', I beseech you', to be impute
God'? Was it he who sent forth slaughtering armies in
field', or who filled the peaceful city with massacres
blood'? Are these miseries any other than the bitter fr
men's violent and disorderly passions'? Are they not c
to be traced to the ambition', and vices of princes', t
quarrels of the great', and to the turbulence of the people
Let us lay them entirely out of the account', in thi
of Providence', and let us think only of the "foolish
of man'."

13 Did man control his passions', and form his con
according to the dictates of wisdom', humanity', and vi
the earth would no longer be desolated by cruelty'; and hu
societies would live in order', harmony', and peace'. In th
scenes of mischief' and violence' which fill the world',
man behold', with shame', the picture of his vices', his ig
ance', and folly'. Let him be humbled by the morta

of his own perverseness'; but let not his "heart fret st the Lord'." BLAIR.

SECTION V.

On disinterested friendship.

M informed that certain Greek writers', (philosophers', eems', in the opinion of their countrymen',) have advan- me very extraordinary positions relating to friendship'; deed', what subject is there', which these subtle geniuses ot tortured with their sophistry'?

he authors to whom I refer', dissuade their disciples entering into any strong attachments', as unavoidably ng supernumerary disquietudes to those who engage in ; and', as every man has more than sufficient to call is solicitude', in the course of his *own* affairs', it is a weak- they contend', anxiously to involve himself in the con- of *others*'.

hey recommend it also', in all connexions of this kind', d the bands of union extremely loose, so as always to t in one's power to straiten' or relax them', as circum- es' and situations' shall render most expedient'. They as a capital article of their doctrine', that', "to live ex- from cares', is an essential ingredient to constitute hu- appiness': but an ingredient', however', which he', who tarily distresses himself with cares', in which he has ecessary and personal interest', must never hope to ss'."

have been told likewise', that there is another set of ided philosophers', of the same country', whose tenets', rning this subject', are of a still more illiberal and un- ous cast'. The proposition which they attempt to estab- is', that "friendship is an affair of *self-interest* entirely'; at the proper motive for engaging in it', is', not in order tify the kind and benevolent affections', but for the bene- that assistance' and support', which are to be derived the connexion'."

Accordingly they assert', that those persons are most sed to have recourse to auxiliary alliances of this kind', re least qualified by nature' or fortune', to depend upon own strength' and powers': the *weaker sex*', for instance', generally more inclined to engage in friendships', than ale part of our species'; and those who are depressed digence', or labouring under misfortunes', than the thy', and the prosperous'.

Excellent and obliging sages', these', undoubtedly'! To out the friendly affections from the *moral* world', would

be like extinguishing the sun in the *natural*, each being the source of the best and most grateful satis that Heaven has conferred on the sons of men. But be glad to know, what the *real value* of this boastec tion from care, which they promise their disciple amounts to? an exemption flattering to self-love, I but which, upon many occurrences in human life, s rejected with the utmost disdain.

7 For nothing, surely, can be more inconsiste well-poised and manly spirit, than to decline engagi laudable action, or to be discouraged from persever by an apprehension of the trouble and solicitude, wi it may probably be attended.

8 Virtue herself, indeed, ought to be totally *reno* it be right to avoid every possible means that may be tive of uneasiness: for who, that is actuated by h ples, can observe the conduct of an *opposite* charact out being affected with some degree of secret dissati

9 Are not the just, the brave, and the good, *n* exposed to the disagreeable emotions of dislike and a when they respectively meet with instances of fraud ardice, or of villany? It is an essential property well-constituted mind, to be affected with pain or p according to the nature of those moral appearances t sent themselves to observation.

10 If sensibility, therefore, be not incompatible v wisdom, (and it surely is not, unless we suppose that phy deadens every finer feeling of our nature,) what son can be assigned, why the sympathetic suffering may result from friendship, should be a sufficient ind for banishing that generous affection from the human

11 Extinguish all emotions of the heart, and wha ence will remain, I do not say between *man* and *b* between *man* and a mere inanimate *clod*? Away th those austere philosophers, who represent virtue as h the soul against all the softer impressions of humanit

12 The fact, certainly, is much otherwise. A tr man, is, upon many occasions, extremely susceptibl der sentiments; and his heart expands with joy or with sorrow, as good or ill fortune accompanies his Upon the whole, then, it may fairly be concluded, in the case of virtue, so in that of friendship, those pai sations which may sometimes be produced by the one as by the other, are equally insufficient grounds for e *either* of them from taking possession of our bosoms.

13 They who insist that "utility is the first and p

ɔtive', which induces mankind to enter into particular friend-
ips', "appear to me to divest the association of its most amia-
e and engaging principle`. For to a mind rightly disposed',
is not so much the *benefits* received', as the affectionate *zeal*
ɔm which they flow', that gives them their best and most
luable recommendation`.

14 It is so far indeed from being verified by fact', that a
nse of our wants', is the original cause of forming these ami-
ble alliances`; that', on the contrary', it is observable', that
ne have been more distinguished in their friendships', than
ıse whose power` and opulence', but', above all', whose supe-
r *virtue*', (a much firmer support',) have raised them above
ery *necessity* of having recourse to the assistance of others`.

15 The true distinction then', in the question', is', that "al-
ıugh friendship is certainly productive of utility', yet utility
ıot the *primary motive* of friendship`." Those selfish sen-
ılists', therefore', who', lulled in the lap of luxury', pre-
ne to maintain the *reverse*', have surely no claim to atten-
n`; as they are neither qualified by reflection`, nor experi-
:e', to be competent *judges* of the subject`.

16 Is there a man upon the face of the earth', who would
liberately accept of all the wealth', which this world can
stow', if offered to him upon the severe terms of his being
connected with a single mortal whom he could love', or b
ıom he should be beloved'? This would be to lead the
etched life of a detested tyrant', who', amidst perpetual
spicions`, and alarms', passes his miserable days', a stranger
every tender sentiment'; and utterly precluded from the
art-felt satisfactions of friendship`.

Melmoth's translation of Cicero's Lælius.

SECTION VI.

On the immortality of the soul.

WAS yesterday walking alone', in one of my friend's
woods', and lost myself in it very agreeably', as I was run-
g over', in my mind', the several arguments that establish
is great point'; which is the basis of morality', and the
rce of all the pleasing hopes` and secret joys', that can arise
the heart of a reasonable creature`.

2 I considered those several proofs drawn'—First', from the
ture of the soul *itself*`, and particularly its immateriality',
ich', though not absolutely *necessary*, to the eternity of its du-
ion', has', I think', been evinced to almost a demonstration`.

3 Secondly', from its passions' and sentiments`; as', par-
ularly', from its love of existence`; its horror of annihila-
n'; and *its hopes of immortality*`; with that secret satis-

faction which it finds in the practice of *virtue*′; and that *siness* which follows upon the commission of *vice*`.—Th from the *nature* of the Supreme Being′, whose justice′, ness`, wisdom`, and veracity′, are all concerned in this

4 But among *these*′, and *other* excellent arguments immortality of the soul′, there is one drawn from the pe al progress of the soul to its perfection′, without a pos of ever arriving at it′; which is a hint that I do not rem to have seen opened and improved by those who hav ten on this subject′, though it seems to me to carry great weight with it`.

5 How can it enter into the thoughts of man′, that th which is capable of immense perfections′, and of re new improvements to all eternity′, shall fall away into no almost as soon as it is created`? Are such abilities ma no purpose′? A brute arrives at a point of perfection′, t can never pass`: in a few years he has all the endowme is capable of`; and were he to live ten thousand more′, be the same thing he is at present`.

6 Were a human soul thus at a stand in her accom ments′; were her faculties to be full blown′, and incapa farther enlargements′; I could imagine she might fall aw sensibly′, and drop at once into a state of annihilation`. can we believe a thinking being that is in a perpetual pr of improvement′, and travelling on from perfection` to p tion′, after having just looked abroad into the works c Creator′, and made a few discoveries of his infinite good wisdom`, and power′, must perish at her *first* setting ou in the very *beginning* of her inquiries′?

7 Man′, considered only in his *present* state′, seem into the world merely to propagate his kind`. He pr himself with a successor′, and immediately quits his p make room for him`. He does not seem born to *enjo* but to deliver it down to others`. This is not surpris consider in animals′, which are formed for our use′, and can finish their business in a short life`.

8 The silk-worm′, after having spun her task′, lay eggs′ and dies`. But a man cannot take in his full me of knowledge`, has not time to subdue his passions`, est his soul in virtue`, and come up to the perfection of h ture′, before he is hurried off the stage`. Would an infi wise Being′, make such glorious creatures for so mean pose′? Can he delight in the production of such aborti telligences′, such short-lived reasonable beings′? Wo give us talents that are not to be exerted′? capacitie are never to be gratified′?

ow can we find that wisdom which shines through all ks', in the formation of man', without looking on *this* s only a nursery for the *next*'; and without believing several generations of rational creatures', which rise disappear in such quick successions', are only to their first rudiments of existence *here*', and afterwards ansplanted into a more friendly climate', where they read and flourish to all eternity'?

here is not', in my opinion', a more pleasing and tri- it consideration in religion', than this of the perpetual s', which the soul makes towards the perfection of its without ever arriving at a period in it'. To look e soul as going on from strength' to strength'; to con- at she is to shine for ever with new accessions of and brighten to all eternity'; that she will be still add- ue' to virtue', and knowledge' to knowledge'; carries nething wonderfully agreeable to that ambition', which al to the mind of man'. Nay', it must be a prospect to God *himself*', to see his creation for ever beauti- his eyes', and drawing nearer to him', by greater de- resemblance'.

Methinks this single consideration', of the progress of a pirit to perfection', will be sufficient to extinguish all *inferior* natures', and all *contempt* in *superior*'. That , which now appears as a god to a human soul', knows ll that the period will come about in eternity', when an soul shall be as perfect as he *himself now* is': nay', e shall look *down* upon that degree of perfection', as s she *now* falls *short* of it'. It is true', the higher na- l advances', and by that means preserves his distance', eriority in the scale of being'; yet he knows that', gh soever the station is of which he stands possessed ent', the inferior nature will', at length', mount up to shine forth in the same degree of glory'.

With what astonishment' and veneration', may we look own souls', where there are such hidden stores of vir- l knowledge', such inexhausted sources of perfection'! ow not *yet* what we *shall* be': nor will it ever enter into rt of man', to *conceive* the glory that will be always in for him'. The soul', considered with its Creator', is of those mathematical lines', that may draw nearer er for all eternity', without a possibility of touching it': there be a thought so transporting', as to consider our- *these perpetual* proaches to HIM', who is the stand- *only of perfection*', but of happiness'? ADDISON.

CHAP. V.

DESCRIPTIVE PIECES.

SECTION I.

The Seasons.

AMONG the great blessings\` and wonders´ of th may be classed the regularities of times´, an Immediately after the flood´, the sacred promise w man´, that seed-time´ and harvest\`, cold´ and heat\` and winter\`, day\` and night´, should continue to th of all things\`. Accordingly´, in obedience to that the rotation is constantly presenting us with some agreeable alteration\`; and all the pleasing novel arises from these natural changes\`; nor are we *les* to them for many of its solid comforts\`.

2 It has been frequently the task of the moralist to mark´, in polished periods´, the particular ch conveniences of every change\`; and´, indeed´, suc inate observations upon natural variety´, cannot be ful\`; since the blessing which every month brings it´, is a fresh instance of the wisdom\` and bounty of idence´, which regulates the glories of the year\`. as we contemplate\`; we feel a propensity to adc we enjoy\`.

3 In the time of seed-sowing´, it is the seaso *dence\` :* the grain which the husbandman trusts to of the earth´, shall´, haply´, yield its *seven-fold* Spring presents us with a scene of lively *expectatic* which was before sown´, begins now to discover si cessful vegetation\`. The labourer observes the ch anticipates the harvest\`; he watches the progress and smiles at her influence\`: while the man of conte walks forth with the evening´, amidst the fragran ers´, and promises of plenty\`; nor returns to his darkness closes the scene upon his eye\`. Then c harvest´, when the large wish is satisfied´, and the g nature´, are loaded with the means of life´, even t of abundance\`.

4 The powers of language´ are unequal to the c of this happy season\`. It is the *carnival* of nature\` shade\`, coolness´ and quietude\`, cheerfulness´ and love\` and gratitude´, unite to render every scene c delightful\`. The division of light\` and darkness´ is kindest efforts of Omnipotent Wisdom\`. Day\` a *yield us contrary* blessings\`; and´, at the same tir *each other´*, by giving fresh lustre to the delight

ıst the glare of day\ and bustle of life′, how could we \? Amidst the gloom of darkness′, how could we labour\? How wise\, how benignant′, then′, is the proper division\! hours of light′, are adapted to activity′; and those of ness′, to rest\. Ere the day is passed′, exercise\ and na- prepare us for the pillow\, and by the time that the ing returns′, we are again able to meet it with a smile\. ′, every season has a charm peculiar to itself′; and every ent affords some interesting innovation\. MELMOTH.

SECTION II.

he cataract of Niagara, in Canada, North America.

HIS amazing fall of water′, is made by the river St. Law- rence′, in its passage from lake Erie′ into the lake Onta- The St. Lawrence is one of the largest rivers in the l\, and yet the whole of its waters′, is discharged in this ′, by a fall of a hundred and fifty feet perpendicular\. It t easy to bring the imagination to correspond to the great- of the scene\.

A river extremely deep\ and rapid′, and that serves to ı the waters of almost all North America into the Atlan- cean′, is here poured precipitately down a ledge of rocks′, rises′, like a wall′, across the whole bed of its stream\. river′, a little above′, is near three quarters of a mile l\; and the rocks′, where it grows narrower′, are four lred yards over\.

Their direction is not straight across′, but hollowing in- ls like a horse-shoe\: so that the cataract′, which bends ıe shape of the obstacle′, rounding inwards′, presents a of theatre′, the most tremendous in nature\. Just in ıiddle of this circular wall of waters′, a little island′, that ıraved the fury of the current′, presents one of its points′, divides the stream at top into two parts\; but they : again long before they reach the bottom\.

The noise of the fall′, is heard at the distance of several ıes\; and the fury of the waters′, at the termination of fall′, is inconceivable\. The dashing produces a mist′, rises to the very clouds\; and which forms a most beauti- ıinbow′, when the sun shines\. It will be readily sup- d′, that such a cataract entirely destroys the navigation ə stream\; and yet some Indians, in their canoes′, as it d′, have ventured down it with safety\.* GOLDSMITH.

ıls *venturing down in safety*, is a report, bearing upon its front its own tion: that it should ever have found a place in the brain or the book of egant historian, *is a matter of surprise*. Canoes and other vessels, with ıgers, *are, indeed, sometimes* unfortunately drawn down the awful do-

SECTION III.

The grotto of Antiparos.

OF all the subterraneous caverns now known′, the grotto of Antiparos′, is the most remarkable′, as well for its extent′, as for the beauty of its sparry incrustations′. This celebrated cavern was first explored by one Magni′, an Italian traveller′, about one hundred years ago′, at Antiparos′, an inconsiderable island of the Archipelago′.

2 "Having been informed′," says he′, "by the natives of Paros′, that′, in the little island of Antiparos′, which lies about two miles from the former′, a gigantic statue was to be seen at the mouth of a cavern′ *(in that place′,)* it was resolved that we′ (the French consul and himself′) should pay it a visit′. In pursuance of this resolution′, after we had landed on the island′, and walked about four miles through the midst of beautiful plains′, and sloping woodlands′, we at length came to a little hill′, on the side of which′ yawned a most horrid cavern′, which, by its gloom′, at first′, struck us with terror′, and almost repressed curiosity′.

3 Recovering the first surprise′, however′, we entered boldly′, and had not proceeded above twenty paces′, when the supposed statue of the giant′, presented itself to our view′. We quickly perceived′, that what the ignorant natives had been terrified at as a *giant′*, was nothing more than a sparry concretion′, formed by the water dropping from the roof of the cave′, and by degrees hardening into a figure′, which their fears had formed into a monster′.

4 Incited by this extraordinary appearance′, we were induced to proceed still further′, in quest of new adventures in this subterranean abode′. As we proceeded′, new wonders offered themselves′; the spars′, formed into trees′ and shrubs′, presented a kind of petrified grove′; some white′, some green′, and all receding in due perspective′. They struck us with the more amazement′, as we knew them to be mere productions of nature′, who′, hitherto in solitude′, had′, in her playful moments′, dressed the scene′, as if for her *own* amusement′."

5 "We had as yet seen but a few of the wonders of the place′; and we were introduced only into the portico of this amazing temple′. In one corner of this half illuminated recess′, there appeared an opening of about three feet wide′, which seemed to lead to a place totally dark′, and which one

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clivity, but seldom a vestige of either is ever afterwards seen. The sturdy *mountain oak*, and the towering pine, frequently take the *desperate leap*, and *for ever disappear.* EDIT.

atives assured us contained nothing more than a reser-
water'. Upon this information', we made an experi-
by throwing down some stones', which rumbling along
s of the descent for some time', the sound seemed at
shed in a bed of water'.
order', however', to be more certain,' we sent in a Le-
mariner', who', by the promise of a good reward', ven-
with a flambeau in his hand', into this narrow aper-
After continuing within it for about a quarter of an
e returned', bearing in his hand', some beautiful pieces
e spar', which art could neither equal' nor imitate.'—
eing informed by him that the place was *full* of these
l incrustations', I ventured in with him', about fifty
anxiously and cautiously descending', by a steep and
ous way'.
ding', however', that we came to a precipice which led
pacious amphitheatre', (if I may so call it',) still deeper
y other part', we returned', and being provided with
r', flambeau', and other things to expedite our descent',
ole company', man' by man', ventured into the same
g'; and', descending one after another', we at last saw
es all together in the most magnificent part of the
."

SECTION IV.

The grotto of Antiparos, continued.

R candles being now all lighted up', and the whole
place completely illuminated', never could the eye be
ed with a more glittering' or a more magnificent scene'.
ole roof hung with solid *icicles*', transparent as glass',
d as marble'. The eye could scarcely *reach* the lofty
le ceiling'; the sides were regularly formed with spars';
whole presented the idea of a magnificent theatre',
ated with an immense profusion of lights'.
e floor consisted of solid marble'; and', in several
magnificent columns', thrones', altars', and other
', appeared', as if nature had designed to mock the curi-
of art'. Our voices', upon speaking', or singing', were
led to an astonishing loudness'; and upon the firing of
the noise and reverberations', were almost deafening'.
the midst of this grand amphitheatre', rose a concretion
t fifteen feet high', that', in some measure', resembled
'; from which', taking the hint', we caused mass to be
ted there'. The beautiful columns that shot up round
r', appeared like candlesticks'; and many other natural
', represented the customary ornaments of this rite'."

4 " Below even *this* spacious grotto′, there seeme
cavern′; down which I ventured with my former
and descended about fifty paces by means of a rope′
arrived at a small spot of level ground′, where th
appeared different from that of the amphitheatre′, be
posed of soft clay′, yielding to the pressure′, and int
thrust a stick to the depth of six feet′. In this′, hov
above′, numbers of the most beautiful crystals were
one of which′, in particular′, resembled a table′.

5 Upon our egress from this amazing cavern′, we
a Greek inscription upon a rock at the mouth′, but
erated by time′, that we could not read it distinctly′.
ed to import that one Antipater′, in the time of Al
had come hither′; but whether he penetrated into tl
of the cavern′, he does not think fit to inform us
account of so beautiful and striking a scene′, may
give us some idea of the subterraneous wonders of
GOI

SECTION V.

Earthquake at Catanea.

ONE of the earthquakes most particularly describ
tory′, is that which happened in the year 1693′;
ages of which′, were chiefly felt in Sicily′, but its m
perceived in Germany′, France′, and England′. It
to a circumference of two thousand six hundred
chiefly affecting the sea coasts′, and great rivers′; r
ceivable also upon the mountains′, than in the valley

2 Its motions were so rapid′, that persons who la
length′, were tossed from side′ to side′, as upon a r
low′. The walls were dashed from their foundations
fewer than *fifty-four* cities′, with an incredible numl
lages′, were either destroyed′ or greatly damaged′.
of Catanea′, in particular′, was utterly overthrown′.
ler who was on his way thither′, perceived′, at the d
some miles′, a black cloud′, like night′, hanging over t

3 The sea′, all of a sudden′, began to roar′; mou
to send forth great spires of flame′; and soon after
ensued′, with a noise as if all the artillery in the u
been at once discharged′. Our traveller being o
alight instantly′, felt himself raised a foot from the
and turning his eyes to the city′, he with amazen
nothing but a thick cloud of dust in the air′.

4 The birds flew about astonished′; the sun was da
beasts ran howling from the hills′; and although t
not continue above three minutes′, yet near

ısand of the inhabitants of Sicily′, perished in the ru-
. Catanea′, to which city the describer was travelling′,
med the principal scene of ruin`; its place only was to be
nd′, and not a footstep of its former magnificence′, was to
seen remaining`. GOLDSMITH.

SECTION VI.

Creation.

N the progress of the Divine works` and government′,
there arrived a period′, in which *this* earth′, was to be
'ed into existence`. When the signal moment′, predes-
d from all eternity′, was come′, the Deity arose in his
ht′, and′, with a word′, created the world`.—What an
rious moment was that′, when′, from non-existence′,
re sprang at *once* into being′, this mighty globe′, on which
nany millions of creatures now dwell`!

No preparatory measures′, were required`. No long
uit of means′, was employed`. "He spake′, and it was
e`: he commanded′; and it stood fast`. The earth was
irst without form′, and void`; and *darkness* was on the
: of the deep`." The Almighty surveyed the dark abyss′;
fixed bounds to the several divisions of nature`. He
r, "Let there be light′; and there was light`."

Then appeared the sea′, and the dry land`. The moun-
ıs rose′, and the rivers flowed`. The sun`, and moon′,
;an their course in the skies`. Herbs` and plants′ clothed
ground`. The air`, the earth`, and the waters′, were
red with their respective inhabitants`. At last′, *man* was
de after the image of God`.

He appeared′, walking with countenance erect′, and re-
red his Creator's benediction′, as the lord of this new world`.
e Almighty beheld his work when it was finished′, and
nounced it GOOD`. Superior beings saw′, with wonder′, this
accession to existence`. "The morning stars sang to-
ıer′, and all the sons of God′, shouted for joy`."—BLAIR.

SECTION VII.

Charity.

HARITY is the same with benevolence′ or love`; and is
the term uniformly employed in the New Testament′, to
ote all the good affections which we ought to bear towards
another`. It consists not in speculative ideas of general
evolence′, floating in the head′, and leaving the heart′, as
culations too often do′, untouched` and cold′. Neither is
onfined to that indolent good nature′, which makes us rest
sfied with being free from inveterate malice′, or ill-will to

our fellow-creatures´, without prompting us to be ol
to any`.

2 *True* charity´, is an *active* principle`. It is not p
a *single* virtue´; but a disposition residing in the hea
fountain whence all the virtues of benignity`, candoı
bearance`, generosity`, compassion`, and liberality´, ı
so many native streams`. From general good-will ı
extends its influence particularly to those with wl
stand in nearest connexion´, and who are directly wi
sphere of our good offices`.

3 From the country` or community to which we
it descends to the smaller associations of neighbourh
lations`, and friends´; and spreads itself over the whc
of social and domestic life`. I mean not that it in
promiscuous undistinguished affection´, which gives ev
an equal title to our love´. Charity´, if we should en
to carry it so far´, would be rendered an impractic
tue`; and would resolve itself into mere words´,
affecting the heart`.

4 *True* charity attempts not to shut our eyes to
tinction between good` and bad men´; nor to w:
hearts equally to those who *befriend´*, and those wh
us`. It reserves our esteem for *good* men´, and our
cency for our friends`. Towards our enemies´, it insp
giveness`, humanity´, and a solicitude for their well
breathes universal candour´ and liberality of sentim
forms gentleness of temper´, and dictates affability of n

5 It prompts corresponding sympathies with th
rejoice´, and them who weep`. It teaches us to slight
spise *no* man`. Charity is the comforter of the affli
protector of the oppressed`, the reconciler of differer
intercessor for offenders`. It is faithfulness in the frie
lic spirit in the magistrate`, equity´ and patience in th
moderation in the sovereign´, and loyalty in the subj

6 In parents´, it is care´ and attention`; in childr
reverence´ and submission`. In a word´, it is the *soul*
life`. It is the *sun* that enlivens` and cheers´ the a
men`. It is "like the dew of Hermon´," says the P
"and the dew that descended on the mountains c
where the Lord commanded the blessing´, even life
more`." E

SECTION VIII.

Prosperity is redoubled to a good man.

NONE but the temperate`, the regular`, and the v
know how to enjoy prosperity`. They bring to

(12c)

› manly relish of a sound′ uncorrupted mind`. They the proper point′, before enjoyment degenerates into , and pleasure is converted into pain`. They are rs to those complaints which flow from spleen`, caprice′, the fantastical distresses of a vitiated mind`. While indulgence′, enervates both the body` and the mind′, and virtue′, heighten all the powers of human fruition`. eble are all pleasures in which the *heart* has no share`. fish gratifications of the bad′, are both *narrow* in their and *short* in their duration`. But prosperity is re- to a *good* man′, by his generous *use* of it`. It is re- ack upon him from every one whom he makes happy`. ıtercourse of domestic affection`, in the attachment of the gratitude of dependants`, the esteem` and good- ll who know him′, he sees blessings multiplied on de`.

ıen the ear heard me′, then it blessed me`; and when saw me′, it gave witness to me`: because I delivered r that cried`, the fatherless′, and him that had none to n`. The blessing of him that was ready to perish came e′, and I caused the widow's heart to sing with joy`. I es to the blind′, and feet was I to the lame`: I was a) the poor`; and the cause which I knew not′, I search- "

us′, while the *righteous* man flourishes like a tree by the rivers of water′, he brings forth also his *fruit* ason`: and that fruit he brings forth′, not for himself He flourishes′, not like a tree in some solitary desert′, catters its blossoms to the wind′, and communicates fruit` nor shade′ to any living thing′: but like a tree in lst of an inhabited country′, which to *some* affords shelter′, to *others* fruit`; which is not only admired ır its *beauty*′; but blessed by the *traveller* for the *shade*′, the *hungry* for the *sustenance* it hath given`.

BLAIR.

SECTION IX.

On the beauties of the Psalms.

EATNESS confers no exemption from the cares` and ırrows of life ; its *share* of them′, frequently bears a ıoly proportion to its exaltation`. This the monarch l experienced`. He sought in piety′, that peace which l not find in empire`; and alleviated the disquietudes ′, with the exercises of *devotion*`. His invaluable ′, convey those comforts to *others*′, which they afforded elf`.

2 Composed upon particular *occasions*′, yet d general *use*`; delivered out as services for *Israelite Law*′, yet no less adapted to the circumstances of *Ch* der the *Gospel*`; they present religion to us in the ging dress`; communicating *truths* which *philosophy* investigate′, in a style which *poetry* can never eq *history* is made the vehicle of prophecy′, and *creati* its charms to paint the glories of redemption`.

3 Calculated alike to profit` and to please′, they understanding`, elevate the affections′, and entert agination`. Indited under the influence of HIM′, t hearts are known`, and all events foreknown′, the kind in all situations`; grateful as the manna which from above′, and conformed itself to every palate

4 The fairest productions of *human* wit′, after sals′, like gathered flowers′, wither in our hands′, ar fragrancy`: but *these* unfading plants of paradise′, we are accustomed to them′, still more` and more their bloom appears to be daily heightened`; fresh emitted′, and new sweets extracted from them`. once tasted their excellences′, will desire to taste th and he who tastes them oftenest′, will relish them

5 And now′, could the author flatter himself′, th would take *half* the pleasure in *reading* his work′ has taken in *writing* it′, he would not fear the lo bour`. The employment detached him from the hurry of life`, the din of politics′, and the noise of fo ty` and vexation′, flew away for a season′; care` a tude′ came not near his dwelling`. He arose′, fi morning′, to his task`; the silence of the night′, i to pursue it ; and he can truly say′, that food` and not preferred before it`.

6 Every psalm improved infinitely upon his ac with it′, and no one gave him uneasiness but the las he grieved that his work was done`. Happier those which have been spent in these meditations o of Sion′, he never expects to see in this world`. antly did they pass`; they moved smoothly′ and swi for when thus engaged′, he counted no time`. They but they have left a relish` and a fragrance upon and the remembrance of them is sweet`.

SECTION X.

Character of ALFRED, *king of England*

THE merit of this prince′, both in private` and may′, with advantage′, be set in opposition to

monarch or citizen, which the annals of any age, or any nation, can present to us. He seems, indeed, to be the complete model of that perfect character, which, under the denomination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imagination, than in hopes of ever seeing it reduced to practice: so amicably were all his virtues tempered together; so justly were they blended; and so powerfully did *each* prevent the other from exceeding its proper bounds.

He knew how to conciliate the most enterprising spirit, with the coolest moderation; the most obstinate perseverance, with the easiest flexibility; the most severe justice, with the greatest lenity; the greatest rigour in command, with the greatest affability of deportment; the highest capacity and inclination for science, with the most shining talents for action.

Nature also, as if desirous that so bright a production of her hand should be set in the fairest light, had bestowed on him all bodily accomplishments; vigour of limbs, dignity of shape, air, and a pleasant, engaging, and open countenance. But living in that barbarous age, he was deprived of historians worthy to transmit his fame to posterity; and we wish to see him delineated in more lively colours, and with more particular strokes, that we might at *least* perceive some of those small specks and blemishes, from which, as a man, it is impossible he could be *entirely* exempted. HUME

SECTION XI.

Character of Queen Elizabeth.

THERE are few personages in history, who have been more exposed to the calumny of enemies, and the adulation of friends, than queen Elizabeth; and yet there scarcely any, whose reputation has been more certainly determined by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character, were able to overcome all prejudices; and, obliging her detractors to abate much of their invectives, and her admirers somewhat of their panegyrics, have, at last, in spite of political factions, and, what is more, of religious animosities, procured a uniform *judgment* with regard to her conduct.

Her vigour, her constancy, her magnanimity, her penetration, vigilance, and address, are allowed to merit the highest praises; and appear not to have been surpassed by any person who ever filled a throne; a conduct less rigorous, less impetuous, more sincere, more indulgent to her people, would have been requisite to form a *perfect* character. By the force

of her mind′, she controlled all her more active′, and stro qualities′, and prevented them from running into excess

3 Her heroism was exempted from all temerity′; her gality′, from avarice′; her friendship′, from partiality′; enterprise′, from turbulency′ and a vain ambition′. She g ded not herself′, with equal care′, or equal success′, from infirmities′; the rivalship of beauty′, the desire of admirat the jealousy of love′, and the sallies of anger′.

4 Her singular talents for government′, were four equally on her temper′ and on her capacity′. Endowed a great command over herself′, she soon obtained an un trolled ascendency over the people′. Few sovereigns of l land succeeded to the throne in more difficult circumstan and none ever conducted the government with so unif success′ and felicity′.

5 Though unacquainted with the practice of tolerati the true secret for managing religious factions′, she prese her people′, by her superior prudence′, from those confus in which theological controversy had involved all the ne bouring nations′; and though her enemies were the r powerful princes of Europe′, the most active′, the most terprising′, the least scrupulous′, she was able′, by her vigo to make deep impressions on their state′; her own great meanwhile remaining untouched′ and unimpaired′.

6 The wise ministers′ and brave men′ who flourished ing her reign′, share the praise of her success′; but′, ins of lessening the applause due to her′, they make great a tion to it′. They owed′, all of them′, their advanceme her choice′; they were supported by her constancy′; a with all their ability′, they were never able to acquire an u ascendency over her′.

7 In her family′, in her court′, in her kingdom′, she rem ed equally mistress′. The force of the tender passions great over her′, but the force of her mind was still super and the combat which her victory visibly cost her′, se only to display the firmness of her resolution′, and the l ness of her ambitious sentiments′.

8 The fame of this princess′, though it has surmounte prejudices both of faction′ and of bigotry′, yet lies still e sed to another prejudice′, which is more durable′, bec more natural′; and which′, according to the different vie which we survey her′, is capable either of exalting be measure′, or diminishing the lustre of her character′. prejudice is founded on the consideration of her sex′.

9 When we contemplate her as a woman′, we are a *be struck* with the highest admiration of her qualities′

tensive capacity`; but we are also apt to require some ore softness of disposition`, some greater lenity of temper`, ome of those amiable weaknesses´ by which her sex is distinguished`. But the true method of estimating her merit´, ´, to lay aside all these considerations´, and to consider her nerely as a rational being´, placed in authority´, and intrusted with the government of mankind`. HUME.

SECTION XII.

The slavery of vice.

THE slavery produced by vice´, appears in the dependence under which it brings the sinner´, to circumstances external fortune`. One of the favourite characters of liberty´, is the independence it bestows`. He who is truly a reeman´, is above all servile compliances´, and abject subjection`. He is able to rest upon himself`; and while he regards is superiors with proper deference´, neither debases himself y cringing to them´, nor is tempted to purchase their favour y dishonourable means`. But the sinner has forfeited every rivilege of this nature`.

2 His passions` and habits´, render him an absolute dependnt on the world´, and the world's favour`; on the uncertain goods of fortune´, and the fickle humours of men`. For it is y these he subsists`, and among these his happiness is ought´, according as his passions determine him to pursue leasures`, riches´, or preferments`. Having no fund within himself whence to draw enjoyment´, his only resource is in things without`. His hopes` and fears´ all hang upon the world`. He partakes in all its vicissitudes´; and is shaken by every wind of fortune`. This is to be´, in the strictest sense´, a slave to the world`.

3 Religion` and virtue´, on the other hand´, confer on the mind principles of noble independence`. "The upright man is satisfied from himself`." He despises not the advantages of fortune´, but he centres not his happiness in them`. With a moderate share of them´, he can be contented`; and contentment´, is felicity`. Happy in his own integrity`, conscious of the esteem of good men`, reposing firm trust in the providence`, and the promises of God´, he is exempted from servile dependence on other things`.

4 He can wrap himself up in a good conscience´, and look forward´, without terror´, to the change of the world`. Let all things fluctuate around him as they please´, he believes that´, by the Divine ordination´, they shall be made to work together in the issue for his good`: and therefore´, having much to hope from God`, and little to fear from the world´,

he can be easy in every state`. One who possesses wit himself such an establishment of mind´, is truly free`.

5 But shall I call that man free´, who has nothing that is own´, no property assured´; whose very heart is not his ov but rendered the appendage of external things´, and sport of fortune´? Is that man free´, let his outward condi be ever so splendid´, whom his imperious passions´, detai their call´, whom they send forth at their pleasure´, to dru and toil´, and to beg his only enjoyment from the casual of the world´?

6 Is he free´, who must flatter and lie to compass his en who must bear with this man's caprice´, and that ma scorn´; must profess friendship where he hates´, and resp where he contemns´; who is not at liberty to appear in own colours´, nor to speak his own sentiments´; who da not be honest´, lest he should be poor´!

7 Believe it´, no chains bind so hard`, no fetters are heavy´, as those which fasten the corrupted heart to t treacherous world`; no dependence is more contempti than that under which the voluptuous`, the covetous`, or ambitious man´, lies to the means of pleasure`, gain´, or po er`. Yet this is the boasted liberty´, which vice promises´, the recompense of setting us free from the salutary restrai of virtue`.

BLAIR.

SECTION XIII.

The man of integrity.

IT will not take much time to delineate the characte the man of integrity, as by its nature it is a plain one, a easily understood. He is one who makes it his constant to follow the road of duty, according as the word of God, the voice of his conscience, point it out to him. He is guided merely by affections, which may sometimes give colour of virtue to a loose and unstable character.

2 The upright man is guided by a fixed principle of mi which determines him to esteem nothing but what is honou ble; and to abhor whatever is base or unworthy, in moral c duct. Hence we find him ever the same; at all times, the tr ty friend, the affectionate relation, the conscientious ma business, the pious worshipper, the public spirited citizen

3 He assumes no borrowed appearance. He seeks mask to cover him; for he acts no studied part; but h indeed what he appears to be, full of truth, candour and manity. In all his pursuits, he knows no path but the and direct one; and would much rather fail of success, t attain it by reproachful means.

4 He never shows us a smiling countenance, while he editates evil against us in his heart. He never praises us mong our friends; and then joins in traducing us among our nemies. We shall never find one part of his character at ariance with another. In his manners, he is simple and unafected; in all his proceedings, open and consistent.—BLAIR.

SECTION XIV.

Gentleness.

I BEGIN with distinguishing true gentleness from passive tameness of spirit, and from unlimited compliance with the anners of others. That passive tameness, which submits, ithout opposition, to every encroachment of the violent and ssuming, forms no part of christian duty; but, on the conrary, is destructive of general happiness and order. That nlimited complaisance, which, on every occasion, falls in vith the opinions and manners of others, is so far from eing a virtue, that it is itself a vice, and the parent of many ices.

2 It overthrows all steadiness of principle; and produces hat sinful conformity with the world, which taints the whole haracter. In the present corrupted state of human manners, always to assent, and to comply, is the very worst maxm we can adopt. It is impossible to support the purity and dignity of christian morals, without opposing the world on various occasions, even though we should stand alone.

3 That gentleness therefore which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It renounces no just right from fear. It gives up no important truth from flattery. It is indeed not only consistent with a firm mind, but it necessarily requires a manly spirit, and a fixed principle, in order to give it any real value. Upon this solid ground only, the polish of gentleness can with advantage be superinduced.

4 It stands opposed, not to the most determined regard for virtue and truth, but to harshness and severity, to pride and arrogance, to violence and oppression. It is properly, that part of the great virtue of charity, which makes us unwilling to give pain to any of our brethren. Compassion prompts us to relieve their wants. Forbearance prevents us from retaliating their injuries. Meekness restrains our angry passions; candour, our severe judgments.

5 Gentleness corrects whatever is offensive in our manners; and by a constant train of humane attentions, studies to alleviate the burden of common misery. Its office, therefore, is extensive. It is not, like some other virtues, called

forth only on peculiar emergencies; but it is continually in action, when we are engaged in intercourse with men. It ought to form our address, to regulate our speech, and to diffuse itself over our whole behaviour.

6 We must not, however, confound this gentle "wisdom which is from above," with that artificial courtesy, that studied smoothness of manners, which is learned in the school of the world. Such accomplishments, the most frivolous and empty may possess. Too often they are employed by the artful, as a snare; too often affected by the hard and unfeeling, as a cover to the baseness of their minds. We cannot, at the same time, avoid observing the homage, which, even in such instances, the world is constrained to pay to virtue.

7 In order to render society agreeable, it is found necessary to assume somewhat, that may at least carry its appearance. Virtue is the universal charm. Even its shadow is courted, when the substance is wanting. The imitation of its form has been reduced into an art; and in the commerce of life, the first study of all who would either gain the esteem, or win the hearts of others, is to learn the speech, and to adopt the manners, of candour, gentleness, and humanity.

8 But that gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart; and, let me add, nothing except what flows from the heart, can render even external manners truly pleasing. For no assumed behaviour can at all times hide the real character. In the unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful, than in all the studied manners of the most finished courtier.

9 True gentleness is founded on a sense of what we owe to HIM who made us, and to the common nature of which we all share. It arises from reflections on our own failings and wants; and from just views of the condition, and the duty of man. It is native feeling, heightened and improved by principle. It is the heart which easily relents; which feels for every thing that is human; and is backward and slow to inflict the least wound.

10 It is affable in its dress, and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation; administers reproof with tenderness; confers favours with ease and modesty. It is unassuming in opinion, and temperate in zeal. It contends not eagerly about trifles; slow to contradict, and still slower to blame; but prompt to allay dissention, and restore peace.

her intermeddles unnecessarily with the affairs', nor
itively into the secrets of others. It delights above
) alleviate distress; and, if it cannot dry up the
, to sooth at least the grieving heart. Where it
power of being useful, it is never burdensome. It
lease, rather than to shine and dazzle; and con-
care that superiority, either of talents or of rank,
)pressive to those who are beneath it.
word, it is that spirit, and that tenor of manners,
gospel of Christ enjoins, when it commands us,
ıe another's burdens; to rejoice with those who
l to weep with those who weep; to please every
;hbour for his good; to be kind and tender-heart-
itiful and courteous; to support the weak, and to
:owards all men." BLAIR.

CHAPTER VI.

PATHETIC PIECES.

SECTION I.

execution of the EARL *of* STRAFFORD, *who fell a*
to the violence of the times, in the reign of
s *the First.*

rl of Strafford defended himself against the accusa-
)f the house of Commons', with all the presence of
ment', and sagacity', that could be expected from
and ability'. His children were placed beside him'
thus defending his life', and the cause of his royal
After he had', in a long and eloquent speech', de-
ıout premeditation', confuted all the accusations o.
', he thus drew to a conclusion'.
my lords', I have troubled you too long': longer
uld have done', but for the sake of these dear
hich a saint in heaven has left me'."—Upon this
dropped a tear'; looked upon his children', and pro-
: What I forfeit for myself', is a trifle': that my indis-
)uld reach my posterity', wounds me to the heart'.
ı my infirmity'.—Something I should have added',
t able'; and therefore I let it pass'. And now', my
nyself'. I have long been taught', that the afflic-
life', are overpaid by that eternal weight of glory',
ts the innocent'. And so', my lords', even so', with
tranquillity', I submit myself to your judgment',
at judgment be life' or death': not *my* will', but
)d', be done'!"
oquence' and innocence', induced those judges to

pity′, who were the most zealous to condemn him`
king himself went to the house of lords′, and spoke fo
time in his defence`: but the spirit of vengeance′, whi
been chained for eleven years′, was now roused`; and
but his blood could give the people satisfaction`.
condemned by both houses of parliament`; and not
mained but for the king to give his consent to the bil
tainder`.

5 But in the present commotions′, the consent of th
would very easily be dispensed with`; and imminent
might attend his refusal`. Charles′, however′, wh
Strafford tenderly′, hesitated′, and seemed reluctant`;
every expedient to put off so dreadful an office′, as
signing the warrant for his execution`. While he co
in this agitation of mind`, and state of suspense′, his
were at last silenced by an act of great magnanimity
condemned lord`.

6 He received a letter from that unfortunate nobl
desiring that his life might be made a sacrifice to obt
conciliation between the king′ and his people`: addin
he was prepared to die`; and that to a willing mind′
could be no injury`. This instance of noble generosit
but ill repaid by his master′, who complied with his re
He consented to sign the fatal bill by commission′, and
ford was beheaded on Tower-hill′, behaving with a
composed dignity of resolution′, which was expected fr
character`. GOLDSM

SECTION II.

An eminent instance of true fortitude.

ALL who have been distinguished as servants of G
benefactors of men`; all who′, in perilous situations
acted their part with such honour as to render their
illustrious through succeeding ages′, have been eminent
titude of mind`. Of this we have one conspicuous ex
in the apostle Paul′, whom it will be instructive for us t
in a remarkable occurrence of his life`.

2 After having long acted as the apostle of the Ge
his mission called him to go to Jerusalem′, where he
that he was to encounter the utmost violence of hi
mies`. Just before he set sail′, he called together the
of his favourite church at Ephesus′, and′, in a pathetic s
which does great honour to his character′, gave them
farewell`. Deeply affected by their knowledge of the
dangers to which he was exposing himself′, all the ass
were filled with distress′, and melted into tears`.

'he circumstances were such', as might have conveyed ion even into a resolute mind'; and would have totally helmed the feeble'. "They all wept sore', and fell on neck', and kissed him'; sorrowing most of all for the which he spoke', that they should see his face no "—What were then the sentiments', what was the lan-', of this great and good man'? Hear the words which his firm and undaunted mind'.

Behold', I go bound in the spirit', to Jerusalem', not ng the things that shall befall me there'; save that the Spirit witnesseth in every city', saying', that bonds' flictions' abide me'. But none of these things move neither count I my life dear to myself', so that I might my course with joy', and the ministry which I have ed of the Lord Jesus', to testify the gospel of the grace r."

'here was uttered the voice', there breathed the spirit', ave' and virtuous man'. Such a man knows not what shrink from danger', when conscience points out his In that path he is determined to walk', let the conse-es be what they may'. This was the magnanimous iour of that great apostle', when he had persecution' and is' full in view'.

ttend now to the sentiments of the same excellent man', the time of his last suffering approached'; and remark ajesty', and the ease', with which he looked on death'. now ready to be offered', and the time of my depart-at hand'. I have fought the good fight'. I have finish-' course'. I have kept the faith'. Henceforth there is for me a crown of righteousness'."

low many years of life does such a dying moment over-e'! Who would not choose', in this manner', to go off ge', with such a song of triumph in his mouth', rather rolong his existence through a wretched old age', stain' h sin' and shame'? BLAIR.

SECTION III.

The good man's comfort in affliction.

E religion of Christ not only arms us with fortitude against the approach of evil'; but', supposing evils to on us with their heaviest pressure', it lightens the load ny consolations to which others are strangers'. While en trace', in the calamities with which they are visited', nd of an offended sovereign', Christians are taught to hem as the well-intended chastisements of a merciful r'.

2 They hear amidst them′, that still voice which conscience brings to their ear`: "Fear not′, for I am wit be not dismayed′, for I am thy God`." They apply t selves the comfortable promises with which the abounds`. They discover in these the happy issue to their troubles′, and wait with patience till Providen have accomplished its great′ and good designs`.

3 In the mean time′, Devotion opens to them its and holy sanctuary`: that sanctuary in which the w heart is healed′, and the weary mind is at rest`; wl cares of the world are forgotten`, where its tumults a ed′, and its miseries disappear`; where greater objec to our view than any which the world presents`; more serene sky shines′, and a sweeter and calm beams on the afflicted heart`.

4 In those moments of devotion′, a pious man′, out his wants` and sorrows′ to an Almighty Supporte that he is not left solitary` and forsaken′ in a vale God is with him`; Christ` and the Holy Spirit′ are wit and though he should be bereaved of every friend or he can look up in heaven to a Friend that will neve him`. B

SECTION IV.

The close of life.

WHEN we contemplate the close of life′; the tern of man's designs` and hopes′; the silence tl reigns among those who′, a little while ago′, were so l so gay′; who can avoid being touched with sensa once awful′ and tender`? What heart but then war the glow of humanity`? In whose eye does not the te er′, on revolving the fate of passing′ and short-lived

2 Behold the poor man who lays down at last the of his wearisome life`. No more shall he groan ur load of poverty′ and toil`. No more shall he hear the calls of the master′, from whom he received his scanty No more shall he be raised from needful slumber on of straw′, nor be hurried away from his homely r undergo the repeated labours of the day`.

3 While his humble grave is preparing`, and a few p decayed neighbours are carrying him thither′, it is g us to think′, that this man too was our brother`; that the aged′ and destitute wife`, and the needy childre weep`; that′, neglected as he was by the world′, he pos perhaps′, both a sound understanding′, and a worthy and is now carried by angels to rest in Abraham's

ıo great distance from him', the grave is opened to
ıe rich and proud man'. For', as it is said with em-
the parable', "the rich man also died', and was bu-
He also died'. His riches prevented not his sharing
fate with the poor man'; perhaps', through luxury',
lerated his doom'. Then', indeed', "the mourners
the streets';" and', while, in all the pomp and mag-
of wo', his funeral is preparing', his heirs', impat: :t
ne his will', are looking on one another with jeal-
, and already beginning to dispute about the divis-
substance'.
day', we see carried along', the coffin of the smiling
he flower just nipped as it began to blossom in the
iew': and the next day', we behold the young man',
woman', of blooming form and promising hopes',
untimely grave'. While the funeral is attended by
ɔus' unconcerned company', who are discoursing to
ıer about the news of the day', or the ordinary affairs
t our thoughts rather follow to the house of mourn-
represent to themselves what is passing there'.
re we should see a disconsolate family', sitting in si-
', thinking of the sad breach that is made in their lit-
y'; and with tears in their eyes', looking to the cham-
is now left vacant', and to every memorial that pre-
lf of their departed friend'. By such attention to
of others', the selfish hardness of our hearts will be
softened', and melted down into humanity'.
ther day', we follow to the grave', one who', in old
after a long career of life', has' in full maturity' sunk
o rest'. As we are going along to the mansion of the
is natural for us to think', and to discourse', of all the
which such a person has seen during the course of
He has passed', it is likely', through varieties of for-
le has experienced prosperity', and adversity'. He
families' and kindreds' rise and fall'. He has seen
d war' succeeding in their turns'; the face of his coun-
'going many alterations'; and the very city in which
', rising', in a manner', new around him'.
r all he has beheld', his eyes are now closed for
Ie was becoming a stranger in the midst of a new
ın of men'. A race who knew him not', had arisen
earth'.—Thus passes the world away'. Throughout
' and conditions', "one generation passeth', and an-
ıeration cometh';" and this great inn is by turns evac-
d replenished', by troops of succeeding pilgrims'.
ain' and inconstant world'! O fleeting' and transient

life`. When will the sons of men learn to [illegible] they ought`? When will they learn humanity fro tions of their brethren´; or moderation` and wis the sense of their own fugitive state`?

SECTION V.

Exalted society, and the renewal of virtuous con sources of future felicity.

BESIDES the felicity which springs from p there are two circumstances which particula the blessedness of that "multitude who stand throne`;" these are´, access to the most exalted s renewal of the most tender connexions`. The forn ed out in the Scripture´, by "joining the innumer ny of angels´, and the general assembly and ch first-born`; by sitting down with Abraham`, and Jacob´, in the kingdom of heaven`;" a promise v the sublimest prospects to the human mind`.

2 It allows good men to entertain the hope´, t ted from all the dregs of the human mass´, from and polluted crowd in the midst of which they they shall be permitted to mingle with prophets`, and apostles`, with all those great and illustrious s have shone in former ages as the servants of God´, efactors of men`; whose deeds we are accustom brate`; whose steps we now follow at a distance´; names we pronounce with veneration`.

3 United to this high assembly´, the blessed´, time´, renew those ancient connexions with virtu which had been dissolved by death`. The pros awakens in the heart´, the most pleasing and tende that perhaps can fill it´, in this mortal state`. F sorrows which we are here doomed to endure´, bitter as that occasioned by the fatal stroke whic us´, in appearance for ever´, from those to which ei or friendship´ had intimately joined our hearts`.

4 Memory´, from time to time´, renews the angu the wound which seemed once to have been close recalling joys that are past`and gone´, touches eve painful sensibility`. In these agonizing moments´, ing the thought´, that the separation is only tem eternal´: that there is a time to come of re-union with whom our happiest days were spent`; whos sorrows´ once were ours`; whose piety`and virtue´ c encouraged us´; and from whom´after we shall b on the peaceful shore where they dwell´, no rev

ture shall ever be able to part us more'! Such is the society the blessed above'. Of such are the multitude composed', ho "stand before the throne'." BLAIR.

SECTION VI.

he clemency and amiable character of the patriarch JOSEPH.

NO human character exhibited in the records of Scripture, is more remarkable and instructive than that of e patriarch Joseph. He is one whom we behold tried in l the vicissitudes of fortune; from the condition of a slave, ing to be ruler of the land of Egypt; and in every station quiring, by his virtue and wisdom, favour with God and an. When overseer of Potiphar's house, his fidelity was oved by strong temptations, which he honourably resisted.

2 When thrown into prison by the artifices of a false woan, his integrity and prudence soon rendered him conspicuus, even in that dark mansion. When called into the prence of Pharaoh, the wise and extensive plan which he formd for saving the kingdom from the miseries of impending mine, justly raised him to a high station, wherein his abilies were eminently displayed in the public service.

3 But in his whole history, there is no circumstance so riking and interesting, as his behaviour to his brethren who ad sold him into slavery. The moment in which he made imself known to them, was the most critical one of his life, nd the most decisive of his character. It is such as rarely ccurs in the course of human events; and is calculated to raw the highest attention of all who are endowed with any egree of sensibility of heart.

4 From the whole tenour of the narration, it appears, that hough Joseph, upon the arrival of his brethren in Egypt, nade himself strange to them, yet, from the beginning, he inended to discover himself; and studied so to conduct the disovery, as might render the surprise of joy complete. For his end, by affected severity, he took measures for bringing own into Egypt all his father's children.

5 They were now arrived there; and Benjamin among he rest, who was his younger brother by the same mother, nd was particularly beloved by Joseph. Him he threatend to detain; and seemed willing to allow the rest to depart. 'his incident renewed their distress. They all knew their ther's extreme anxiety about the safety of Benjamin, and ith what difficulty he had yielded to his undertaking this urney.

6 Should he be prevented from returning, they dreaded at grief would overpower the old man's spirits, and prove

fatal to his life. Judah, therefore, who had particularly urged the necessity of Benjamin's accompanying his brothers and had solemnly pledged himself to their father for his safe return, craved, upon this occasion, an audience of the governor; and gave him a full account of the circumstances of Jacob's family.

7 Nothing can be more interesting and pathetic than the discourse of Judah. Little knowing to whom he spoke, he paints in all the colours of simple and natural eloquence, the distressed situation of the aged patriarch, hastening to the close of life; long afflicted for the loss of a favourite son, whom he supposed to have been torn in pieces by a beast of prey; labouring now under anxious concern about his youngest son, the child of his old age, who alone was left alive of his mother, and whom nothing but the calamities of severe famine could have moved a tender father to send from home, and expose to the dangers of a foreign land.

8 "If we bring him not back with us, we shall bring down the gray hairs of thy servant, our father, with sorrow to the grave. I pray thee therefore let thy servant abide, instead of the young man, a bondman to our lord. For how shall I go up to my father, and Benjamin not with me? lest I see the evil that shall come on my father."

9 Upon this relation, Joseph could no longer restrain himself. The tender ideas of his father, and his father's house of his ancient home, his country, and his kindred, of the distress of his family, and his own exaltation, all rushed to so strongly upon his mind to bear any farther concealment. "He cried, Cause every man to go out from me; and he wept aloud."

10 The tears which he shed were not the tears of grief. They were the burst of affection. They were the effusion of a heart overflowing with all the tender sensibilities of nature. Formerly he had been moved in the same manner when he first saw his brethren before him. "His bowels yearned upon them; he sought for a place where to weep. He went into his chamber; and then washed his face and returned to them."

11 At that period, his generous plans were not completed. But now, when there was no farther occasion for constraining himself, he gave free vent to the strong emotions of his heart. The first minister to the king of Egypt was not ashamed to show, that he felt as a man and a brother. "He wept aloud; and the Egyptians, and the house of Pharaoh heard him."

12 The first words which his swelling heart allowed him to pronounce, are the most suitable to such an affecting situa-

tion that were ever uttered;—"I am Joseph; doth my fat
er yet live?"—What could he, what ought he, in that impa
tioned moment, to have said more? This is the voice of n
ature herself, speaking her own language; and it penetrat
the heart: no pomp of expression; no parade of kindnes
but strong affection hastening to utter what it strongly felt.

13 "His brethren could not answer him; for they we
troubled at his presence." Their silence is as expressive
those emotions of repentance and shame, which, on this am
zing discovery, filled their breasts, and stopped their utte
ance, as the few words which Joseph speaks, are expres
ive of the generous agitations which struggled for vent with
him.

14 No painter could seize a more striking moment for d
playing the characteristical features of the human heart, th
what is here presented. Never was there a situation of mo
tender and virtuous joy, on the one hand; nor, on the oth
of more overwhelming confusion and conscious guilt. In t
simple narration of the sacred historian, it is set before
with greater energy and higher effect, than if it had be
wrought up with all the colouring of the most admired mo
ern eloquence. BLAIR.

SECTION VII.

ALTAMONT.

*The following account of an affecting, mournful exit, is relat
by Dr. Young, who was present at the melancholy scene.*

THE sad evening before the death of the noble yout
whose last hours suggested the most solemn and awf
reflections, I was with him. No one was present, but t
physician, and an intimate whom he loved, and whom h
had ruined. At my coming in, he said, "You and the ph
sician, are come too late. I have neither life nor hope. Y
both aim at miracles. You would raise the dead!"

2 Heaven, I said, was merciful—"Or," exclaimed he,—"
could not have been thus guilty. What has it not done
bless and to save me!—I have been too strong for Omnip
tence! I have plucked down ruin."——I said, the bless
Redeemer,—"Hold! hold! you wound me!—That is t
rock on which I split:—I denied his name!"

3 Refusing to hear any thing from me, or take any thi
from the physician, he lay silent, as far as sudden darts of pa
would permit, till the clock struck: Then with vehemence h
exclaimed, "Oh! time! time! it is fit thou shouldst th
strike thy murderer to the heart!—How art thou fled f
ever!—A month! Oh, for a single week! I ask not f

years! though an age were too little for the much I do."

4 On my saying, we could not do too much: that was a blessed place——"So much the worse.—'Tis l lost!—Heaven is to me the severest part of hell!" So I proposed prayer,—"Pray you that can, I never pra cannot pray—nor need I. Is not heaven on my side a It closes with my conscience. Its severest strokes bu my own."

5 Observing that his friend was much touched at th to tears—(who could forbear? I could not)—with affectionate look, he said, "Keep those tears for th have undone thee.—Dost thou weep for me? That What can pain me more?"

6 Here his friend, too much affected, would have lef "No, stay—thou still mayst hope; therefore hear me madly have I talked! How madly hast thou listened lieved! but look on my present state, as a full answer and to myself. This body is all weakness and pain; soul, as if stung up by torment to greater strength an is full powerful to reason; full mighty to suffer. A which thus triumphs within the jaws of immortality, is less, immortal—And, as for a Deity, nothing less tha mighty could inflict what I feel."

7 I was about to congratulate this passive, involunt fessor, on his asserting the two prime articles of his cr torted by the rack of nature, when he thus, very pass exclaimed:—"No, no! let me speak on. I have no speak.—My much injured friend! my soul, as my b in ruins; in scattered fragments of broken thought.

8 Remorse for the past, throws my thought on th Worse dread of the future, strikes it back on the past. and turn, and find no ray. Didst thou feel half the n that is on me, thou wouldst struggle with the marty stake; and bless Heaven for the flames!—that is not lasting flame; that is not an unquenchable fire."

9 How were we struck! yet soon after, still more what an eye of distraction, what a face of despair, out! "My principles have poisoned my friend; my gance has beggared my boy! my unkindness has m my wife!—And is there another hell? Oh! thou blas yet indulgent LORD GOD! Hell itself is a refuge, me from thy frown!"

10 Soon after, his understanding failed. His terrif gination uttered horrors not to be repeated, or ever fo And ere the sun (which, I hope, has seen few like hin

young, noble, ingenious, accomplished, and most
Altamont, expired'
ıis is a man of pleasure, what is a man of pain? How
ɔw total, is the transit of such persons! In what a
ɔom they set for ever! How short, alas! the day of
cing!—For a moment, they glitter—they dazzle! In
t, where are they? Oblivion covers their memories.
d it did! Infamy snatches them from oblivion. In
iving annals of infamy, their triumphs are recorded.
ysufferings, poor Altamont! still bleed in the bosom
ırt-stricken friend—for Altamont had a friend. He
ve had many. His transient morning might have
dawn of an immortal day. His name might have
ously enrolled in the records of eternity. His mem-
have left a sweet fragrance behind it, grateful to the
friend, salutary to the succeeding generation.
h what capacity was he endowed! with what advan-
being greatly good! But with the talents of an
ıan may be a fool. If he judges amiss in the supreme
ging right in all else, but aggravates his folly; as it
m wrong, though blessed with the best capacity o.
it.

DR. YOUNG.

CHAPTER VII.

DIALOGUES.

SECTION I.

DEMOCRITUS AND HERACLITUS.*

and follies of men should excite compassion rather than ridicule.

ıs. I FIND it impossible to reconcile myself to a melancholy philosophy.

tus. And I am equally unable to approve of that vain
y, which teaches men to despise and ridicule one
To a wise and feeling mind, the world appears in
d and painful light.
Thou art too much affected with the state of things,
s a source of misery to thee.
nd I think thou art too little moved by it. Thy
l ridicule, bespeak the buffoon, rather than the phi-
. Does it not excite thy compassion to see mankind
o blind, so far departed from the rules of virtue?
am excited to laughter, when I see so much im-
e and folly.

ıtus and Heraclitus were two ancient philosophers, the former
ghed, and the latter wept, at the errors and follies of mankind.

Her. And yet', after all', they', who are the object ridicule', include', not only mankind in general', but sons with whom thou livest', thy friends', thy fami even thyself'.

Dem. I care very little for all the silly persons with'; and think I am justifiable in diverting myself w folly'.

Her. If they are weak' and foolish', it marks neit dom' nor humanity', to insult' rather than pity them'. it certain', that thou art not as extravagant as they ar

Dem. I presume that I am not'; since', in every po sentiments are the very reverse of theirs.'

Her. There are follies of different kinds'. By co amusing thyself with the errors' and misconduct of thou mayst render thyself equally ridiculous' and cul

Dem. Thou art at liberty to indulge such sentimen to weep over me too, if thou hast any tears to spar my part', I cannot refrain from pleasing myself with ties' and ill conduct of the world about me'. Are not foolish', or irregular in their lives'?

Her. Alas'! there is but too much reason to believ are so': and on this ground', I pity and deplore thei tion'. We agree in this point', that men do not themselves according to reasonable' and just principl I', who do not suffer myself to act as they do', must ye the dictates of my understanding' and feelings', which me to love them'; and that love fills me with compa their mistakes' and irregularities'. Canst thou cond for pitying my own species', my brethren', persons bo same condition of life', and destined to the same ho privileges'? If thou shouldst enter a hospital', where wounded persons reside', would their wounds' and di excite thy mirth'? And yet', the evils of the body', comparison with those of the mind'. Thou wouldst ly blush at thy barbarity', if thou hadst been so unf to laugh at or despise a poor miserable being', who one of his legs': and yet thou art so destitute of huma to ridicule those', who appear to be deprived of t powers of the understanding', by the little regard wh pay to its dictates'.

Dem. He who has lost a leg', is to be pitied', bec loss is not to be imputed to himself': but he who rej dictates of reason' and conscience', voluntarily depri self of their aid'. The loss originates in his own foll

Her. Ah'! so much the more is he to be pitied'! A

who should pluck out his own eyes', would deserve
apassion than an ordinary blind man'.
Come', let us accommodate the business'. There is
g to be said on each side of the question'. There is
ere reason for laughing', and reason for weeping'.
d is ridiculous', and I laugh at it': it is deplorable',
lamentest over it'. Every person views it in his own
d according to his own temper'. One point is un-
ble', that mankind are preposterous': to think right',
well', we must think' and act' differently from them'.
it to the authority', and follow the example of the
art of men', would render us foolish' and miserable'.
ll this is', indeed', true'; but then', thou hast no real
eeling for thy species'. The calamities of mankind'
y mirth': and this proves that thou hast no regard
nor any true respect for the virtues which they have
y abandoned'. *Fenelon, Archbishop of Cambray.*

SECTION II.

DIONYSIUS, PYTHIAS, AND DAMON.

Divine virtue commands respect, even from the bad.

9. AMAZING'! What do I see'? It is Pythias just
arrived'.—It is indeed Pythias'. I did not think
.' He is come to die', and to redeem his friend'!
. Yes', it is Pythias'. I left the place of my con-
, with no other views', than to pay to heaven the
d made'; to settle my family concerns according
es of justice'; and to bid adieu to my children', that
ie tranquil' and satisfied'.
why dost thou return'? Hast thou no fear of death'?
e character of a madman', to seek it thus voluntarily'?
eturn to suffer', though I have not deserved death'.
inciple of honour' and goodness', forbids me to allow
l to die for me'.
ost thou', then', love him better than thyself'?
'; I love him as myself'. But I am persuaded that
suffer death', rather than my friend'; since it was
hom thou hadst decreed to die'. It were not just
on should suffer', to deliver me from the death which
ned', not for him', but for me only'.
ut thou supposest', that it is as unjust to inflict death
', as upon thy friend'.
ry true'; we are both perfectly innocent'; and it is
just to make either of us suffer'.
hy dost thou then assert', that it were injustice to
death', instead of thee'?

Py. It is unjust', in the same degree', to inflict death ei on Damon' or on myself`; but Pythias were highly culp tolet Damon suffer that death', which the tyrant had prep for Pythias only`.

Dio. Dost thou then return hither', on the day appointed', no other view', than to save the life of a friend', by losing thyo

Py. I return', in regard to thee', to suffer an act of inju which it is common for tyrants to inflict`; and', with res to Damon', to perform my duty', by rescuing him from danger he incurred by his generosity to me`.

Dio. And now', Damon', let me address myself to th Didst thou not really fear', that Pythias would never retu and that thou wouldst be put to death on his account'?

Da. I was but too well assured', that Pythias would p tually return`; and that he would be more solicitous to k his promise', than to preserve his life`. Would to heav that his relations` and friends' had forcibly detained him'! would then have lived for the comfort' and benefit of g men`; and I should have the satisfaction of dying for him

Dio. What'! Does life displease thee'?

Da. Yes`; it displeases me when I see` and feel' the po of a tyrant`.

Dio. It is well`! Thou shalt see him no more`. I will or thee to be put to death immediately.

Py. Pardon the feelings of a man who sympathizes w his dying friend`. But remember it was Pythias who devoted by thee to destruction`. I come to submit to it', I may redeem my friend`. Do not refuse me this consola in my last hour`.

Dio. I cannot endure men', who despise death', and se power at defiance`.

Da. Thou canst not', then', endure virtue`.

Dio. No`: I cannot endure that proud`, disdainful vir which contemns life`; which dreads no punishment'; which is insensible to the charms of riches and pleasure`

Da. Thou seest', however', that it is a virtue', which i insensible to the dictates of honour`, justice', and friends

Dio. Guards', take Pythias to execution`. We shal whether Damon will continue to despise my authority`.

Da. Pythias', by returning to submit himself to thy p sure', has merited his life, and deserved thy favour`; b have excited thy indignation', by resigning myself to thy p er', in order to save him`; be satisfied', then', with this s fice', and put me to death`.

Py. Hold', Dionysius'! remember', it was Pythias a who offended thee`; Damon could not`——

Dio. Alas! what do I see and hear! where am I? How miserable; and how worthy to be so! I have hitherto known nothing of true virtue. I have spent my life in darkness and error. All my power and honours, are insufficient to produce love. I cannot boast of having acquired a single friend in the course of a reign of thirty years. And yet these two persons, in a private condition, love one another tenderly, unreservedly confide in each other, are mutually happy, and ready to die for each other's preservation.

Fy. How couldst thou, who hast never loved any person, expect to have friends? If thou hadst loved and respected men, thou wouldst have secured their love and respect. Thou hast feared mankind; and they fear thee; they detest thee.

Dio. Damon, Pythias, condescend to admit me as a third friend, in a connexion so perfect. I give you your lives, and I will load you with riches.

Da. We have no desire to be enriched by thee; and, in regard to thy friendship, we cannot accept or enjoy it, till thou become good and just. Without these qualities, thou canst be connected with none but trembling slaves, and base flatterers. To be loved and esteemed by men of free and generous minds, thou must be virtuous, affectionate, disinterested, beneficent; and know how to live in a sort of equality with those who share and deserve thy friendship.

Fenelon Archbishop of Cambray.

SECTION III.

LOCKE AND BAYLE.

Christianity defended against the cavils of scepticism.

Bayle. YES, we both were philosophers; but my philosophy was the deepest. You dogmatized; I doubted.

Locke. Do you make doubting a proof of depth in philosophy? It may be a good beginning of it; but it is a bad end.

Bayle. No:—the more profound our searches are into the nature of things, the more uncertainty we shall find; and the most subtle minds, see objections and difficulties in every system, which are overlooked or undiscoverable by ordinary understandings.

Locke. It would be better then to be no philosopher, and to continue in the vulgar herd of mankind, that one may have the convenience of thinking that one knows something. I find that the eyes which nature has given me, see many things very clearly, though some are out of their reach, or discerned but dimly. What opinion ought I to have of a physician, who would offer me an eye-water, the use of which would at first sharpen my sight, as to carry it farther than ordinary vis-

ion′; but would in the end put them out`? You
is to the eyes of the mind′, what I have supposed
nostrum to be to those of the body`. It actually l
own excellent understanding′, which was by n
sighted′, and rendered more so by art` and a su
peculiar to yourself′—it brought′, I say′, your v
derstanding to see nothing clearly`; and enve
great truths of reason` and religion′ in mists of d

Bayle. I own it did`;—but your comparison is
did not see well′, before I used my philosophic e
only supposed I saw well`; but I was in an error′
rest of mankind`. The blindness was real′, th
were imaginary`. I cured myself first of those f
tions′, and then I laudably endeavoured to cure

Locke. A great cure indeed`!—and do not yo
in return for the service you did them′, they o
you a statue′?

Bayle. Yes`; it is good for human nature to
weakness`. When we arrogantly presume on a
have not′, we are always in great danger of hurti
or at least of deserving ridicule` and contempt′,
idle efforts`.

Locke. I agree with you′, that human nature
its own weakness`; but it should also feel its stre
to improve it.` This was my employment as a
I endeavoured to discover the real powers of the
what it could do′, and what it could not`; to re
efforts beyond its ability′; but to teach it how t
far as the faculties given to it by nature′, with th
ertion and most proper culture of them′, would a
In the vast ocean of philosophy′, I had the line` a
met′ always in my hands`. Many of its dep
myself unable to fathom`; but′, by caution in sc
the careful observations I made in the course of
I found out some truths′, of so much use to m
they acknowledge me to have been their benefa

Bayle. Their ignorance makes them think so`.
philosopher will come hereafter′, and show thos
falsehoods`. He will pretend to discover other tr
importance`. A later sage will arise′, perhaps
now barbarous` and unlearned′, whose sagacious
will discredit the opinions of his admired pred
philosophy′, as in nature′, all changes its form′, a
exists by the destruction of another`

Locke. Opinions taken up without a patient i
depending on terms not accurately defined′, a

without proof', like theories to explain the phænomena re', built on suppositions' instead of experiments', must ually change' and destroy one another'. But some opin- ere are', even in matters not obvious to the common of mankind', which the mind has received on such ra- grounds of assent', that they are as immoveable as the of heaven'; or' (to speak philosophically') as the great f Nature', by which', under God', the universe is sus- . Can you seriously think', that', because the hypoth- your countryman', Descartes', which was nothing but enious', well-imagined romance', has been lately explo- he system of Newton', which is built on experiments' ometry', the two most certain methods of discovering will ever fail'; or that', because the whims of fanatics', e divinity of the schoolmen', cannot now be supported', ctrines of that religion', which I', the declared enemy of nusiasm' and false reasoning', firmly believed' and main- ', will ever be shaken'?

le. If you had asked Descartes', while he was in the t of his vogue', whether his system would ever be ted by any other philosophers', as that of Aristotle een by his', what answer do you suppose he would eturned'?

ke. Come', come', you yourself know the difference be- the foundations on which the credit of those systems', at of Newton is placed'. Your scepticism is more d' than real'. You found it a shorter way to a great re- on', (the only wish of your heart',) to object', than to de- to pull down', than to set up'. And your talents were able for that kind of work'. Then your huddling to- ', in a Critical Dictionary', a pleasant tale' or obscene nd a grave argument against the Christian religion', a confutation of some absurd author', and an artful sophism each some respectable truth', was particularly com- ous to all our young smarts and smatterers in free-think- But what mischief have you not done to human society'? ave endeavoured', and with some degree of success', to those foundations', on which the whole moral world', e great fabric of social happiness', entirely rest'. How you', as a philosopher', in the sober hours of reflection', r for this to your conscience', even supposing you had s of the truth of a system', which gives to virtue its est hopes', to impenitent vice its greatest fears', and to enitence its best consolations'; which restrains even the approaches to guilt', and yet makes those allowances for firmities of our nature', which the Stoic pride denied to

it′, but which its real imperfection , and the goodne infinitely benevolent Creator′, so evidently require`?

Bayle. The mind is free`; and it loves to exert its fr Any restraint upon it′, is a violence done to its natur tyranny′, against which it has a right to rebel`.

Locke. The mind′, though free′, has a governor w self′, which may and ought to limit the exercise of its fr That governor is reason`.

Bayle. Yes`:—but reason′, like other governors policy more dependent upon uncertain caprice′, than t fixed laws`. And if that reason′, which rules my r yours′, has happened to set up a favourite notion′, it submits implicitly to it′, but desires that the same should be paid to it by all the rest of mankind`. No that any man may lawfully oppose this desire in anot that if he is wise′, he will use his utmost endeavours t it in himself`.

Locke. Is there not also a weakness of a contrary n this you are now ridiculing′? Do we not often take a in showing our own power′, and gratifying our own p degrading the notions set up by other men′, and g respected′?

Bayle. I believe we do`: and by this means it oft pens′, that′, if one man builds and consecrates a temp ly′, another pulls it down`.

Locke. Do you think it beneficial to human soc have all temples pulled down′?

Bayle. I cannot say that I do`.

Locke. Yet I find not in your writings any mark of tion′, to show us which you mean to save`.

Bayle. A true philosopher′, like an impartial hi must be of no sect`.

Locke. Is there no medium between the blind a sectary′, and a total indifference to all religion′?

Bayle. With regard to morality′, I was not indiffer

Locke. How could you then be indifferent with r the sanctions religion gives to morality`? How could y lish what tends so directly and apparently to weaken kind the belief of those sanctions`? Was not this sa the great interests of virtue to the little motives of va

Bayle. A man may act indiscreetly′, but he ca wrong′, by declaring that′, which′, on a full discussio question′, he sincerely thinks to be true`.

Locke. An enthusiast′, who advances doctrines pre to society`, or opposes any that are useful to it′, has the of opinion`, and the heat of a disturbed imagination′,

iation of his fault. But your cool head and sound
nt, can have no such excuse. I know very well there
sages in all your works, and those not few, where you
e a rigid moralist. I have also heard that your charac-
irreproachably good. But when, in the most laboured
f your writings, you sap the surest foundations of all
duties, what avails it that in others, or in the conduct
r life, you appeared to respect them? How many,
ve stronger passions than you had, and are desirous to
of the curb that restrains them, will lay hold of your
ism, to set themselves loose from all obligations of vir-
What a misfortune is it to have made such a use of such
! It would have been better for you and for mankind,
had been one of the dullest of Dutch theologians, or
st credulous monk in a Portuguese convent. The
of the mind, like those of fortune, may be employed
ersely, as to become a nuisance and pest, instead of
ament and support to society.

le. You are very severe upon me.—But do you count
nerit, no service to mankind, to deliver them from the
and fetters of priestcraft, from the deliriums of fanati-
and from the terrors and follies of superstition? Con-
now much mischief these have done to the world!
n the last age, what massacres, what civil wars, what
sions of government, what confusion in society, did
roduce! Nay, in that we both lived in, though much
enlightened than the former, did I not see them occa-
violent persecution in my own country? and can you
me for striking at the root of these evils?

te. The root of these evils, you well know, was false
n: but you struck at the true. Heaven and hell are not
ifferent, than the system of faith I defended, and that
produced the horrors of which you speak. Why
you so fallaciously confound them together in some of
ritings, that it requires much more judgment, and a
iligent attention, than ordinary readers have, to sepa-
em again, and to make the proper distinctions? This,
, is the great art of the most celebrated free-thinkers.
ecommend themselves to warm and ingenuous minds,
y strokes of wit, and by arguments really strong,
superstition, enthusiasm, and priestcraft. But, at the
me, they insidiously throw the colours of these upon
face of true religion, and dress her out in their garb,
malignant intention to render her odious or despicable,
e who have not penetration enough to discern the
s fraud. Some of them may have thus deceived

themselves', as well as others'. Yet it is certain', no l
ever was written by the most acute of these gentlem
repugnant to priestcraft', to spiritual tyranny', to a
superstitions', to all that can tend to disturb or injure
as that gospel they so much affect to despise'.

Bayle. Mankind are so made', that', when they h
over-heated', they cannot be brought to a proper temp
till they have been over-cooled'. My scepticism mi
cessary to abate the fever' and phrenzy' of false rel

Locke. A wise prescription', indeed', to bring on a
ical state of the mind', (for such a scepticism as
palsy, which deprives the mind of all vigour, and d
natural and vital powers',) in order to take off a feve
temperance', and the milk of the evangelical doctrin
probably cure'!

Bayle. I acknowledge that those medicines', hav
power'. But few doctors apply them untainted with
ture of some harsher drugs', or some unsafe and
nostrums of their own'.

Locke. What you now say is too true'.—God has
a most excellent physic for the soul', in all its dises
bad' and interested physicians', or ignorant' and
quacks', administer it so ill to the rest of mankind', t
of the benefit of it is unhappily lost'. LORD LYTT

CHAPTER VIII.

PUBLIC SPEECHES.

SECTION I.

CICERO *against* VERRES.

THE time is come', Fathers', when that which
been wished for', towards allaying the envy yo
has been subject to', and removing the imputations a
als', is effectually put in your power'. An opinion has
vailed', not only here at home', but likewise in fore
tries', both dangerous to you', and pernicious to the
that', in prosecutions', men of wealth are always safe
er clearly convicted'.

2 There is now to be brought upon his trial befor
the confusion', I hope', of the propagators of this sl
imputation', one whose life' and actions', condemn
opinion of impartial persons'; but who', according t
reckoning', and declared dependence upon his riches',
acquitted'; I mean Caius Verres'. I demand justic
Fathers', upon the robber of the public treasury', the

Asia Minor' and Pamphylia', the invader of the rights' and vileges of Romans', the scourge' and curse of Sicily'.

3 If that sentence is passed upon him which his crimes serve', your authority', Fathers', will be venerable and sa-ed in the eyes of the public': but if his great riches should s you in his favour', I shall still gain one point',—to make pparent to all the world', that what was wanting in this e', was not a criminal' nor a prosecutor', but justice' and equate punishment'.

4 To pass over the shameful irregularities of his youth', at does his quæstorship', the first public employment he d', what does it exhibit', but one continued scene of villan-'? Cneius Carbo', plundered of the public money by his n treasurer', a consul stripped' and betrayed', an army de-ted' and reduced to want', a province robbed', the civil and igious rights of a people violated'.

5 The employment he held in Asia Minor' and Pamphy-, what did it produce but the ruin of those countries'? in ich houses', cities', and temples', were robbed by him'. hat was his conduct in his prætorship here at home'? Let plundered temples', and public works neglected', that he ght embezzle the money intended for carrying them on', r witness'. How did he discharge the office of a judge'? t those who suffered by his injustice' answer'.

6 But his prætorship in Sicily', crowns all his works of wick-ness', and finishes a lasting monument to his infamy'. The chiefs done by him in that unhappy country', during the ee years of his iniquitous administration', are such', that many rs', under the wisest' and best of prætors', will not be suffi-nt to restore things to the condition in which he found them': it is notorious', that', during the time of his tyranny', the Si-ans neither enjoyed the protection of their own original s'; of the regulations made for their benefit by the Roman ate', upon their coming under the protection of the com-nwealth'; nor of the natural and unalienable rights of men'.

7 His nod has decided all causes in Sicily for these three rs'. And his decisions have broken all law', all prece-nt', all right'. The sums he has', by arbitrary taxes' and heard-of impositions', extorted from the industrious poor', not to be computed'.

8 The most faithful allies of the commonwealth', have been ated as enemies'. Roman citizens have', like slaves', been to death with tortures'. The most atrocious criminals', money', have been exempted from the deserved punish-nts'; and men of the most unexceptionable characters', demned and banished unheard'.

9 The harbours´, though sufficiently fortified´, and the gates of strong towns´, have been opened to pirates´ and ravagers´. The soldiery` and sailors´, belonging to a province under the protection of the commonwealth´, have been starved to death`; whole fleets´, to the great detriment of the province´, suffered to perish`. The ancient monuments of either Sicilian` or Roman greatness´, the statues of heroes` and princes´, have been carried off´; and the temples stripped of their images`.

10 Having´, by his iniquitous sentences´, filled the prisons with the most industrious` and deserving of the people´, he then proceeded to order numbers of Roman citizens to be strangled in the gaols`: so that the exclamation´, "I am a citizen of Rome´!" which has often´, in the most disant regions`, and among the most barbarous people´, been a protection, was of no service to them`; but´, on the contrary´, brought a speedier and a more severe punishment upon them`.

11 I ask now´, Verres´, what thou hast to advance against this charge`? Wilt thou pretend to deny it´? Wilt thou pretend, that any thing false´, that even any thing aggravated´, is alleged against thee´? Had any prince` or any state´, committed the same outrage against the privilege of Roman citizens´, should we not think we had sufficient ground for demanding satisfaction´?

12 What punishment ought´, then´, to be inflicted upon a tyrannical and wicked prætor´, who dared´, at no greater distance than Sicily´, within sight of the Italian coast´, to put to the infamous death of crucifixion´, that unfortunate and innocent citizen´, Publius Gavius Cosanus´, only for his having asserted his privilege of citizenship´, and declared his intention of appealing to the justice of his country´, against the cruel oppressor´, who had unjustly confined him in prison at Syracuse´, whence he had just made his escape`?

13 The unhappy man´, arrested as he was going to embark for his native country´, is brought before the wicked prætor´. With eyes darting fury`, and a countenance distorted with cruelty´, he orders the helpless victim of his rage to be stripped´, and rods to be brought`: accusing him´, but without the least shadow of evidence`, or even of suspicion´, of having come to Sicily as a spy`.

14 It was in vain that the unhappy man cried out´, "I am a Roman citizen`: I have served under Lucius Pretius´, who is now at Panormus´, and will attest my innocence`." The blood-thirsty prætor´, deaf to all he could urge in his own defence´, ordered the infamous punishment to be inflicted.

15 Thus´, Fathers´, was an innocent Roman citizen publicly *mangled* with scourging´, whilst the only words he uttered

amidst his cruel sufferings, were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy. But of so little service was this privilege to him, that, while he was thus asserting his citizenship, the order was given for his execution,—for his execution upon the cross!

16 O liberty!—O sound once delightful to every Roman ear!—O sacred privilege of Roman citizenship!—once sacred!—now trampled upon!—But what then! Is it come to this? Shall an inferior magistrate, a governor, who holds his whole power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red-hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen?

17 Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a master, who, in confidence of his riches, strikes at the root of liberty, and sets mankind at defiance?

18 I conclude with expressing my hopes, that your wisdom and justice, Fathers, will not, by suffering the atrocious and unexampled insolence of Caius Verres to escape due punishment, leave room to apprehend the danger of a total subversion of authority, and the introduction of general anarchy and confusion. CICERO'S ORATIONS.

SECTION II.

Speech of ADHERBAL *to the Roman Senate, imploring their protection against* JUGURTHA.

FATHERS!

IT is known to you, that king Micipsa, my father, on his death-bed, left in charge to Jugurtha, his adopted son, conjunctly with my unfortunate brother Hiempsal and myself, the children of his own body, the administration of the kingdom of Numidia, directing us to consider the senate and people of Rome as proprietors of it. He charged us to use our best endeavours to be serviceable to the Roman commonwealth; assuring us, that your protection would prove a defence against all enemies; and would be instead of armies, fortifications, and treasures.

2 While my brother and I, were thinking of nothing but how to regulate ourselves according to the directions of our deceased father—Jugurtha—the most infamous of mankind!—breaking through all ties of gratitude and of common humanity, and trampling on the authority of the Roman com-

monwealth′, procured the murder of my unfortunate broth and has driven me from my throne′ and native country′, thou he knows I inherit′, from my grandfather Massinissa′, and father Micipsa′, the friendship′ and alliance of the Roma

3 For a prince to be reduced′, by villany′, to my distress circumstances′, is calamity enough′; but my misfortunes heightened by the consideration′—that I find myself oblig to solicit your assistance′, Fathers′, for the services done y by my ancestors′, not for any I have been able to render y in my own person. Jugurtha has put it out of my power deserve any thing at your hands′; and has forced me t burdensome′, before I could be useful to you′.

4 And yet′, if I had no plea′, but my undeserved misery a once powerful prince′, the descendant of a race of illustrio monarchs′, now′, without any fault of my own′, destitute every support′, and reduced to the necessity of begging f eign assistance′, against an enemy who has seized my throne and my kingdom′—if my unequalled distresses were al had to plead′—it would become the greatness of the Rom commonwealth′, to protect the injured′, and to check the t umph of daring wickedness′ over helpless innocence′.

5 But′, to provoke your resentment to the utmost′, Jugu tha has driven me from the very dominions′, which the se ate′ and people of Rome′, gave to my ancestors′; and′, fro which′, my grandfather′, and my father′, under your umbrag expelled Syphax′ and the Carthaginians′. Thus′, Father your kindness to our family is defeated′; and Jugurtha′, injuring me′, throws contempt upon you′.

6 O wretched prince′! Oh cruel reverse of fortune′! O father Micipsa′! Is this the consequence of thy generosity that he′, whom thy goodness raised to an equality with t own children′, should be the murderer of thy children Must′, then′, the royal house of Numidia always be a sce of havoc and blood′?

7 While Carthage remained′, we suffered′, as was to expected′, all sorts of hardships from their hostile attack our enemy near′; our only powerful ally′, the Roman co monwealth′, at a distance′. When that scourge of Africa w no more′, we congratulated ourselves on the prospect of esta lished peace′. But′, instead of peace′, behold the kingdo of Numidia drenched with royal blood′! and the only sur ving son of its late king′, flying from an adopted murdere and seeking that safety in foreign parts′, which he cann command in his own kingdom′.

8 Whither′—Oh′! whither shall I fly′? If I return to t *royal palace* of my ancestors′, my father's throne is seiz

he murderer of my brother`. What can I there expect´, that Jugurtha should hasten to imbrue´, in my blood´, those ıds which are now reeking with my brother's`? If I were ly for refuge` or for assistance´ to any other court´, from at prince can I hope for protection´, if the Roman com- ıwealth give me up`? From my own family` or friends´, ave no expectations`.

9 My royal father is no more`. He is beyond the reach of lence´, and out of hearing of the complaints of his unhap- ıou`. Were my brother alive´, our mutual sympathy would ome alleviation`. But he is hurried out of life´, in his ly youth´, by the very hand which should have been the t to injure any of the royal family of Numidia`.

.0 The bloody Jugurtha has butchered all whom he sus- ted to be in my interest`. Some have been destroyed by lingering torment of the cross`. Others have been given ey to wild beasts`; and their anguish made the sport of ı more cruel than wild beasts`. If there be any yet alive´, ' are shut up in dungeons´, there to drag out a life more in- rable than death itself`.

1 *Look* down´, illustrious senators of Rome´! from that ht of power to which you are raised´, on the unexampled resses of a prince´, who is´, by the cruelty of a wicked in- ler´, become an outcast from all mankind`. Let not the ty insinuations of him who returns murder` for adoption´, judiee your judgment`. Do not listen to the wretch who butchered the son` and relations of a king´, who gave him ver to sit on the same throne with his own sons`.

2 I have been informed´, that he labours by his emissaries revent your determining any thing against him in his ab- ce´; pretending that I magnify my distress´, and might´, him´, have staid in peace in my own kingdom`. But´, if · the time comes´, when the due vengeance from above l overtake him´, he will then dissemble as I do`. Then who now´, hardened in wickedness´, triumphs over those ım his violence has laid low´, will´, in his turn´, feel distress´, suffer for his impious ingratitude to my father´, and his ıd-thirsty cruelty to my brother`.

3 Oh murdered`, butchered brother`! Oh dearest to my t`—now gone for ever from my sight`!—but why should nent his death`? He is´, indeed´, deprived of the blessed : of heaven`, of life`, and kingdom´, at once´, by the very on who ought to have been the first to hazard his own in defence of any one of Micipsa's family`. But´, as things my brother is not so much deprived of these comforts´,

as delivered from terror`, from flight`, from exile´, endless train of miseries which render life to me a

14 He lies full low´, gored with wounds´, and festeri own blood`. But he lies in peace`. He feels none of the which rend my soul with agony` and distraction´, wh set up a spectacle to all mankind´, of the uncertainty o affairs`. So far from having it in my power to pu murderer´, I am not master of the means of securing life`. So far from being in a condition to defend my l from the violence of the usurper´, I am obliged to a foreign protection for my own person`.

15 Fathers´! Senators of Rome´! the arbiters of to you I fly for refuge from the murderous fury o tha`.—By your affection for your children`; by your your country`; by your own virtues`; by the majest Roman commonwealth`; by all that is sacred`, and a dear to you´—deliver a wretched prince from unde unprovoked injury´; and save the kingdom of Numidia is your own property´, from being the prey of violenc pation´, and cruelty`. SAL

SECTION III.

The APOSTLE PAUL'S *noble defence before* FESTUS & A

AGRIPPA said unto Paul´, thou art permitted for thyself`,—Then Paul stretched forth his ha answered for himself`. I think myself happy´, king pa´, because I shall answer for myself this day befor concerning all the things whereof I am accused by th especially´, as I know thee to be expert in all custo questions´ which are among the Jews`. Wherefore I thee to hear me patiently`.

2 My manner of life from my youth´, which w first among my own nation at Jerusalem´, know all th who knew me from the beginning´, (if they would that after the straitest sect of our religion´, I lived a P And now I stand and am judged for the hope of the made by God to our fathers`; to which promise´, ou tribes´, continually serving God day` and night´, hope t and´, for this hope's sake´, king Agrippa´, I am acc the Jews`.

3 Why should it be thought a thing incredible w that God should raise the dead`? I verily thought with that I ought to do many things contrary to the name of Nazareth`: and this I did in Jerusalem`. Many of t I shut up in prison´, having received authority fr chief priests`: and when they were put to death´, I

ıst them`. And I often punished them in every
, and compelled them to blaspheme`; and being
y mad against them´, I persecuted them even unto
es`.

I went to Damascus´, with authority` and com-
m the chief priests´, at mid-day´, O king´! I saw
a light from heaven´, above the brightness of the
g round about me´, and them who journeyed with
when we were all fallen to the earth´, I heard a
king to me and saying´, in the Hebrew tongue´,
´, why persecutest thou me`? It is hard for thee to
t the pricks`. And I said´, who art thou`, Lord`?
lied´, I am Jesus whom thou persecutest`.

ie´, and stand upon thy feet`: for I have appeared
this purpose´, to make thee a minister`, and a wit-
of these things which thou hast seen´, and of those
nich I will appear to thee`; delivering thee from the
d from the Gentiles´, to whom I now send thee´,
eir eyes´, and to turn them from darkness` to light´,
he power of Satan´ to God`; that they may receive
s of sins´, and inheritance amongst them who are
by faith that is in me`.

eupon´, O king Agrippa´! I was not disobedient to
ly vision`; but showed first to them of Damascus`,
usalem`, and through all the coasts of Judea`, and
e Gentiles´, that they should repent`, and turn to
do works meet for repentance`. For these causes´,
aught me in the temple´, and went about to kill
ing´, however´, obtained help from God´, I contin-
day´, witnessing both to small` and great´, saying
nings than those which the prophets` and Moses´
hould come`; that Christ should suffer`; that he
he first who should rise from the dead´; and that
how light to the people´, and to the Gentiles`.

s he thus spoke for himself´, Festus said´, with a
´, "Paul´, thou art beside thyself`; much learning
thee mad`." But he replied´, I am not mad´, most
us´; but speak the words of truth´ and soberness`.
ng knoweth these things´, before whom I also speak
am persuaded that none of these things are hidden
: for this thing was not done in a corner´. King
believest thou the prophets´? I know that thou
Then Agrippa said to Paul´, "Almost thou per-
e to be a Christian`." And Paul replied´, "I would
hat not only thou´, but also all that hear me this

day', were both almost', and altogether such ... a am', e these bonds'."* ACTS XX

SECTION IV.

LORD MANSFIELD'S *speech in the House of Peers*, 1770, *bill for preventing the delays of justice, by claiming the P lege of Parliament.*

MY LORDS,

WHEN I consider the importance of this bill to lordships', I am not surprised it has taken up so of your consideration'. It is a bill', indeed', of no magnitude'; it is no less than to take away from two the legislative body of this great kingdom', certain and immunities' of which they have been long pos Perhaps there is no situation the human mind can be in', that is so difficult' and so trying', as when it is made in its own cause'.

2 There is something implanted in the breast of man attached to self', so tenacious of privileges once obtained', in such a situation', either to discuss with impartiality', or cide with justice', has ever been held the summit of all virtue'. The bill now in question', puts your lordships in very predicament'; and I have no doubt the wisdom of decision will convince the world', that where self-interest justice', are in opposite scales', the latter will ever prepo ate with your lordships'.

3 Privileges have been granted to legislators in all ages in all countries'. The practice is founded in wisdom'; indeed', it is peculiarly essential to the constitution of country', that the members of both houses should be fr their persons', in cases of civil suits': for there may co time when the safety' and welfare' of this whole em may depend upon their attendance in parliament'. I a from advising any measure that would in future endange state': but the bill before your lordships has', I am conf no such tendency'; for it expressly secures the perso members of either house in all civil suits'.

4 This being the case', I confess', when I see many lords', for whose judgment I have a very great respect', ing up to oppose a bill which is calculated merely to fac the recovery of just' and legal debts', I am astonished amazed'.

* How happy was this great Apostle, even in the most perilous circums Though under bonds and oppression, his mind was free, and raised abov fear of man. With what dignity and composure does he defend hims the noble cause he had espoused; whilst he displays the most compassion generous feelings, for those who were strangers to the sublime reli which he was animated!

,I doubt not', oppose the bill upon public principles`: ld not wish to insinuate', that private interest had the :eight in their determination`.

he bill has been frequently proposed', and as frequently iscarried`: but it was always lost in the lower house`. did I think', when it had passed the Commons', that it y could have met with such opposition here`. Shall it ', that you', my lords', the grand council of the nation', hest judicial` and legislative body of the realm', endeav- evade', by privilege', those very laws which you en- n your fellow subjects'? Forbid it justice`!—I am sure', he noble lords as well acquainted as I am', with but ie difficulties` and delays' occasioned in the courts of ', under pretence of privilege', they would not', nay', ould not', oppose this bill`.

have waited with patience to hear what arguments be urged against this bill`; but I have waited in vain`: ıth is', there is no argument that can weigh against it`. ustice` and expediency of the bill', are such as render it ;ident`. It is a proposition of that nature', which can r be weakened by argument', nor entangled with soph- Much', indeed', has been said by some noble lords', : wisdom of our ancestors', and how differently they ht from us`. They not only decreed', that privilege l prevent all civil suits from proceeding during the sit- f parliament', but likewise granted protection to the ervants of members`. I shall say nothing on the wis- f our ancestors`; it might perhaps appear invidious`: that necessary in the present case`.

shall only say', that the noble lords who flatter them- with the weight of that reflection', should remember', s circumstances alter', things themselves should alter`. erly', it was not so fashionable either for masters` or ser- to run in debt`, as it is at present'. Formerly', we were ıat great commercial nation we are at present'; nor rly were merchants` and manufacturers' members of nent as at present`. The case is now very different`: ıerchants` and manufacturers' are', with great propriety', d members of the lower house`.

ommerce having thus got into the legislative body of the om', privilege must be done away`. We all know', that :ry soul` and essence' of trade', are regular payments`: ıd experience teaches us', that there are men', who will ake their regular payments without the compulsive pow- he laws`. *The law* then ought to be equally open to all`

Any exemption to particular men`, or particular ra
is′, in a free` and commercial country′, a sole
grossest nature`.

9 But I will not trouble your lordships with ar
that′, which is sufficiently evident without any`.
say a few words to some noble lords′, who fores
convenience′, from the persons of their servants b
be arrested`. One noble lord observes′, That th
of a peer may be arrested′, while he is driving h
the House′, and that′, consequently′, he will no
attend his duty in parliament`. If this were actu
pen′, there are so many methods by which the me
still get to the House′, that I can hardly think the
serious in his objection`.

1 \nother noble peer said′, That′, by this bill
loss n . most valuable′ and honest servants`. Tl
be a contradiction in terms`: for he can neither b
servant′, nor an honest man′, who gets into deb
is neither able nor willing to pay′, till compelled
If my servant′, by unforeseen accidents′, has go
and I still wish to retain him′, I certainly would
mand`. But upon no principle of liberal legislatio
can my servant have a title to set his creditors a
while′, for forty shillings only′, the honest trades
torn from his family′, and locked up in a gaol`.
strous injustice`! I flatter myself′, however′, the
tion of this day′, will entirely put an end to all t
proceedings for the future′, by passing into a law
under your lordships' consideration`.

11 I now come to speak upon what′, indeed′, I
gladly avoided′, had I not been particularly pointe
part I have taken in this bill`. It has been said′,
lord on my left hand′, that I likewise am runnin
popularity`. If the noble lord means by populari
plause bestowed by after-ages on good and virtu
I have long been struggling in that race`: to wh
all-trying time can alone determine`.

12 But if the noble lord means that mushroom
which is raised without merit`, and lost without
is much mistaken in his opinion`. I defy the n
point out a single action of my life′, in which th
of the times ever had the smallest influence on n
nations`. I thank God, I have a more permanen
rule for my conduct`,—the dictates of my own b

13 Those who have foregone that pleasing advise
up their mind to be the slave of every popular im

cerely pity`: I pity them still more´, if their vanity leads them to mistake the shouts of a mob´ for the trumpet of fame`.—Experience might inform them´, that many´, who have been saluted with the huzzas of a crowd one day´, have received their execrations the next`; and many´, who´, by the popularity of their times´, have been held up as spotless patriots´, have´, nevertheless´, appeared upon the historian's page´, when truth has triumphed over delusion´, the assassins of liberty`.

14 Why then the noble lord can think I am ambitious of present popularity´, that echo of folly`, and shadow of renown´, I am at a loss to determine`. Besides, I do not know that the bill now before your lordships´, will be popular`: it depends much upon the caprice of the day`. It may not be popular to compel people to pay their debts`; and´, in that case´, the present must be a very unpopular bill`.

15 It may not be popular either to take away any of the privileges of parliament`; for I very well remember´, and many of your lordships may remember´, that´, not long ago´, the popular cry was for the extension of privilege`; and so far did they carry it at that time´, that it was said´, the privilege protected members even in criminal actions`; nay´, such was the power of popular prejudices over weak minds´, that the very decision of some of the courts´, were tinctured with that doctrine`. It was undoubtedly an abominable doctrine`. I thought so then´, and I think so still`: but´, nevertheless´, it was a popular doctrine´, and came immediately from those who are called the friends of liberty`; how deservedly´, time will show`.

16 True liberty´, in my opinion´, can only exist when justice is equally administered to all`; to the king´ and to the beggar`. Where is the justice then´, or where is the law´, that protects a member of parliament´, more than any other man´, from the punishment due to his crimes`? The laws of this country allow of no place`, nor any employment´, to be a sanctuary for crimes`; and where I have the honour to sit as judge´, neither royal favour`, nor popular applause´, shall protect the guilty`.

17 I have now only to beg pardon for having employed so much of your lordships' time`; and I am sorry a bill´, fraught with so many good consequences´, has not met with an abler advocate`: but I doubt not your lordships' determination will convince the world´, that a bill´, calculated to contribute so much to the equal distribution of justice as the present´, requires with your lordships but very little support`.

SECTION V.

An address to young persons.

I INTEND, in this address, to show you the i
beginning early to give serious attention to y
As soon as you are capable of reflection, you m
that there is a right and a wrong in human actio
that those who are born with the same advantag
are not all equally prosperous in the course o
some of them, by wise and steady conduct, atta
in the world, and pass their days with comfort
others, of the same rank, by mean and vicious b
feit the advantages of their birth; involve themse
misery; and end in being a disgrace to their f
burden on society.

2 Early, then, may you learn, that it is not or
condition in which you find yourselves place
part which you are to act, that your welfare or
your honour or infamy, depends. Now, when
act that part, what can be of greater moment, t
late your plan of conduct with the most seri
before you have yet committed any fatal or irr
rors?

3 If, instead of exerting reflection for this
pose, you deliver yourselves up, at so critical a t
and pleasures; if you refuse to listen to any c
humour, or to attend to any pursuit except th
ment; if you allow yourselves to float loose an
the tide of life, ready to receive any direction w
rent of fashion may chance to give you; what ca
to follow from such beginnings?

4 While so many around you, are undergoing
sequences of a like indiscretion, for what reason s
consequences extend to you? Shall you attain
out that preparation, and escape dangers with
caution, which are required of others? Shall ha
up to you, of its own accord, and solicit you
when, to the rest of mankind, it is the fruit of lon
and the acquisition of labour and care?

5 Deceive not yourselves with those arrog
Whatever be your rank, Providence will not, f
reverse its established order. The Author of yo
enjoined you to "take heed to your ways; t
paths of your feet; to remember your Creator i
your youth."

6 He hath decreed, that they only "who se

dom, shall find it; that fools shall be afflicted, because of their transgressions; and that whoever refuseth instruction, shall destroy his own soul." By listening to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.

7 When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite. Be assured, that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and habits.—This is the universal preparation for every character, and every station in life.

8 Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science or business, or public life, be your aim, virtue still enters, for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction, in every public station.

9 The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dishonourable avocations; are the foundations of all that is highly honourable, or greatly successful among men.

10 Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within, corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice.

11 By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

12 Let not then the season of youth be barren of
ments, so essential to your future felicity and hon
is the seed-time of life; and according to "what
you shall reap." Your character is now, under I
sistance, of your own forming; your fate is, in sor
ure, put into your own hands.

13 Your nature is as yet pliant and soft. Habits
established their dominion. Prejudices have not
pied your understanding. The world has not ha
contract and debase your affections. All your p
more vigorous, disembarrassed, and free, than th
at any future period.

14 Whatever impulse you now give to your d
passions, the direction is likely to continue. It will
channel in which your life is to run; nay, it may
its everlasting issue. Consider, then, the emplo
this important period, as the highest trust which
be committed to you; as in a great measure, decisiv
happiness in time, and in eternity.

15 As in the succession of the seasons, each, by th
ble laws of nature, affects the productions of what
course; so, in human life, every period of our age,
as it is well or ill spent, influences the happiness of t
is to follow. Virtuous youth, gradually brings fo
complished and flourishing manhood; and such
passes of itself, without uneasiness, into respectable
quil old age.

16 But when nature is turned out of its regul
disorder takes place in the moral, just as in the
world. If the spring put forth no blossoms, in sum
will be no beauty, and in autumn, no fruit: so, if
trifled away without improvement, manhood will pr
contemptible, and old age miserable. If the begi
life have been "vanity," its latter end can scarce
other than "vexation of spirit."

17 I shall finish this address, with calling your at
that dependence on the blessing of Heaven, which,
your endeavours after improvement, you ought con
preserve. It is too common with the young, even

nan virtue, unsupported by religion, is equal to the ituations which often occur in life.

y the shock of temptation, how frequently have the tuous intentions been overthrown? Under the press- lisaster, how often has the greatest constancy sunk? good, and every perfect gift, is from above." Wis- l virtue, as well as "riches and honour, come from Destitute of his favour, you are in no better situation, your boasted abilities, than orphans left to wander in ess desert, without any guide to conduct them, or lter to cover them from the gathering storm.

orrect, then, this ill-founded arrogance. Expect t your happiness can be independent of Him who ou. By faith and repentance, apply to the Redeemer world. By piety and prayer, seek the protection of l of heaven.

conclude with the solemn words, in which a great delivered his dying charge to his son: words, which oung person ought to consider as addressed to himself, engrave deeply on his heart: "Solomon, my son, hou the God of thy fathers; and serve him with a heart, and with a willing mind. For the Lord search- hearts, and understandeth all the imaginations of the s. If thou seek him, he will be found of thee; but if sake him, he will cast thee off for ever." BLAIR.

CHAPTER IX.

PROMISCUOUS PIECES.

SECTION I.

Earthquake at Calabria, in the year 1638.

ccount of this dreadful earthquake, is given by the ebrated father Kircher. It happened whilst he was on ney to visit Mount Ætna, and the rest of the wonders towards the South of Italy. Kircher is considered, lars, as one of the greatest prodigies of learning. g hired a boat, in company with four more, (two fri- e order of St. Francis, and two seculars,) we launch- the harbour of Messina, in Sicily, and arrived, the y, at the promontory of Pelorus. Our destination the city of Euphæmia, in Calabria, where we had siness to transact, and where we designed to tarry e time.

owever, Providence seemed willing to cross our design; were obliged to continue three days at Pelorus.

on account of the weather`; and though we often put out t sea´, yet we were as often driven back`. At length´, weari with the delay´, we resolved to prosecute our voyage`; and although the sea seemed more than usually agitated´, w ventured forward`.

3 "The gulf of Charybdis´, which we approached´, seeme whirled round in such a manner´, as to form a vast hollow verging to a point in the centre`. Proceeding onward´, turning my eyes to Ætna´, I saw it cast forth large volu of smoke´, of mountainous sizes´, which entirely covered th island´, and blotted out the very shores from my view`. Th together with the dreadful noise`, and the sulphurous smell which was strongly perceived´, filled me with apprehension, that some more dreadful calamity was impending`.

4 "The sea itself seemed to wear a very unusual appearance`: they who have seen a lake in a violent shower of rain covered all over with bubbles´, will conceive some idea of its agitations`. My surprise was still increased´, by the calmness and serenity of the weather`; not a breeze`, not a cloud´, which might be supposed to put all nature thus into motion`. I therefore warned my companions´, that an earthquake was approaching`; and´, after some time´, making for the shore with all possible diligence´, we landed at Tropæa´, happy and thankful for having escaped the threatening dangers of the sea`.

5 "But our triumphs at land were of short duration`; for we had scarcely arrived at the Jesuits' College´, in that city, when our ears were stunned with a horrid sound´, resembling that of an infinite number of chariots´, driven fiercely forward`; the wheels rattling´, and the thongs cracking`. Soon after this´, a most dreadful earthquake ensued`; the whole tract upon which we stood seemed to vibrate´, as if we were in the scale of a balance that continued wavering`. This motion´, however´, soon grew more violent`; and being no longer able to keep my legs´, I was thrown prostrate upon the ground`. In the mean time´, the universal ruin round me´, redoubled my amazement`.

6 "The crash of falling houses`, the tottering of towers`, and the groans of the dying´, all contributed to raise my terror and despair`. On every side of me´, I saw nothing but a scene of ruin; and danger threatening wherever I should fly`. I recommended myself to God´, as my last great refuge`.

7 "At that hour´, O how vain was every sublunary happiness`! Wealth´, honour`, empire`, wisdom´, all mere useless sounds´, and as empty as the bubbles of the deep`! Just standing on the threshold of eternity´, nothing but God was my pleasure`; and the nearer I approached´, I only loved him the more`.

r some time', however', finding that I remained undst the general concussion', I resolved to venture for nd running as fast as I could', I reached the shore', t terrified out of my reason`. I did not search long I found the boat in which I had landed', and my ns also', whose terrors were even greater than mine`. ing was not of that kind', where every one is desiling his own happy escape`; it was all silence', and a read of impending terrors`.

aving this seat of desolation', we prosecuted our ong the coast`; and the next day came to Rochetta', landed', although the earth still continued in viotions`. But we had scarcely arrived at our inn', when once more obliged to return to the boat`; and', in f an hour', we saw the greater part of the town`, and which we had put up', dashed to the ground', buinhabitants beneath the ruins`.

n this manner', proceeding onward in our little vesng no safety at land', and yet', from the smallness of , having but a very dangerous continuance at sea', gth landed at Lopizium', a castle midway between nd Euphæmia', the city to which', as I said before', bound`. Here', wherever I turned my eyes', nothenes of ruin` and horror' appeared`; towns` and casled to the ground`; Stromboli', though at sixty miles belching forth flames in an unusual manner', and ise which I could distinctly hear`.

ut my attention was quickly turned from more recontiguous danger`. The rumbling sound of an ing earthquake', which we by this time were grown d with', alarmed us for the consequences`; it every seemed to grow louder', and to approach nearer`. e on which we stood now began to shake most y`: so that being unable to stand', my companions ight hold of whatever shrub grew next to us', and l ourselves in that manner`.

fter some time', this violent paroxysm ceasing`, we d up', in order to prosecute our voyage to Euphæch lay within sight`. In the mean time', while we paring for this purpose', I turned my eyes towards but could see only a frightful dark cloud', that seem upon the place`. This the more surprised us', as er was so very serene`.

e waited', therefore', till the cloud had passed a w y`: ing to look for the city', it was totally sunk`. W n- tell'! nothing but a dismal and putrid lake' was

seen where it stood`. We looked about to find som that could tell us of its sad catastrophe´, but could see m son`. All was become a melancholy solitude`; a sc hideous desolation`.

14 "Thus proceeding pensively along´, in quest of human being that could give us a little information´, length saw a boy sitting by the shore´, and appearing fied with terror`. Of him´, therefore´, we inquired co ing the fate of the city`; but he could not be prevailed give us an answer`.

15 "We entreated him´, with every expression of t ness` and pity´ to tell us`; but his senses were quite wr in the contemplation of the danger he had escaped`. V fered him some victuals´, but he seemed to loath the We still persisted in our offices of kindness`; but h pointed to the place of the city´, like one out of his se and then´, running up into the woods´, was never he after`. Such was the fate of the city of Euphæmia`.

16 "As we continued our melancholy course alo shore´, the whole coast´, for the space of two hundred presented nothing but the remains of cities` and men's ed´, without a habitation´, over the fields`. Proceedin along´, we at length ended our distressful voyage by a at Naples´, after having escaped a thousand dangers b sea´ and land`." GOLDSM

SECTION II.

Letter from Pliny *to* Geminius.

DO we not sometimes observe a sort of people´, though they are themselves under the abject do of every vice´, show a kind of malicious resentment agai errors of others´, and are most severe upon those who most resemble´? yet´, surely a lenity of disposition´, persons who have the least occasion for clemency them is of all virtues the most becoming`.

2 The highest of all characters´, in my estimation´, who is as ready to pardon the errors of mankind´, as if h every day guilty of some himself´; and´, at the same ti cautious of committing a fault´, as if he never forgav It is a rule then which we should´, upon all occasions private` and public´, most religiously observe`: "to be rable to our own failings´, while we treat those of the the world with tenderness`; not excepting even such give none but themselves`."

3 I shall´, perhaps´, be asked´, who it is that has give *sion to these* reflections`. Know then that a certain

ely′—but of that when we meet′—though′, upon second ›ughts′, not even then′; lest′, whilst I condemn and expose s conduct′, I shall act counter to that maxim I particularly commend`. Whoever′, therefore′, and whatever he is′, shall main in silence`: for though there may be some use′, per-ps′, in setting a mark upon the man′, for the sake of exam-e′, there will be more′, however′, in sparing him′, for the ke of humanity`. Farewell`. MELMOTH'S PLINY.

SECTION III.

ter from PLINY *to* MARCELLINUS *on the death of an amiable young woman.*

WRITE this under the utmost oppression of sorrow`: the youngest daughter of my friend Fundanus′, is dead`! ever surely was there a more agreeable′, and more amiable oung person′, or one who better deserved to have enjoyed a ng′, I had almost said′, an immortal life`! She had all the isdom of age` and discretion of a matron′, joined with youth-l sweetness′ and virgin modesty`.

2 With what an engaging fondness did she behave to her ther`! How kindly and respectfully receive his friends`! How fectionately treat all those who′, in their respective offices′, ad the care′ and education of her`! She employed much of er time in reading′, in which she discovered great strength of idgment`; she indulged herself in few diversions′, and those ith much caution`. With what forbearance`, with what pa-ence`, with what courage′, did she endure her last illness`!

3 She complied with all the directions of her physicians`; e encouraged her sister′, and her father`; and′, when all her trength of body was exhausted′, supported herself by the ingle vigour of her mind`. That′, indeed′, continued′, even ) her last moments′, unbroken by the pain of a long illness′, r the terrors of approaching death`; and it is a reflection hich makes the loss of her so much the more to be lament-d`. A loss infinitely severe`! and more severe by the par-cular conjuncture in which it happened`!

4 She was contracted to a most worthy youth`; the wed-ing day was fixed′, and we were all invited`.—How sad a ange from the highest joy′, to the deepest sorrow`! How all I express the wound that pierced my heart′, when I ard Fundanus himself′, (as grief is ever finding out circum-ances to aggravate its affliction′,) ordering the money he had signed to lay out upon clothes` and jewels′, for her mar-ge′, to be employed in myrrh` and spices′ for her funeral`!

5 He is a man of great learning′ and good sense`, who has plied himself′, from his earliest youth′, to the noblest and

most elevated studies`: but all the maxims of fortitude wh he has received from books`, or advanced himself´, he absolutely rejects`; and every other virtue of his heart pl place to all a parent's tenderness`. We shall excuse´, we even approve his sorrow´, when we consider what he has lo He has lost a daughter who resembled him in his manners´, well as his person`; and exactly copied out all her father.

6 If his friend Marcellinus shall think proper to write him´, upon the subject of so reasonable a grief´, let me reco him not to use the rougher arguments of consolation´, such as seem to carry a sort of reproof with them´; but th of kind and sympathizing humanity`.

7 Time will render him more open to the dictates of re son`: for as a fresh wound shrinks back from the hand of surgeon´, but by degrees submits to, and even requires the means of its cure´; so a mind´, under the first impressions a misfortune´, shuns and rejects all arguments of consolation but at length´, if applied with tenderness´, calmly and willing acquiesces in them`. Farewell`. MELMOTH'S PLINY.

SECTION IV.

On discretion.

I HAVE often thought´, if the minds of men were laid ope we should see but little difference between that of a wi man´, and that of a fool`. There are infinite reveries`, nu berless extravagances`, and a succession of vanities´, which pa through both`. The great difference is´, that the first kno how to pick and cull his thoughts for conversation´, by su pressing some´, and communicating others`; whereas the o er lets them all indifferently fly out in words`. This sort discretion´, however´, has no place in private conversat between intimate friends`. On such occasions´, the wisest m very often talk like the weakest`; for, indeed, talking wit friend´, is nothing else than *thinking aloud*`.

2 Tully has therefore very justly exposed a precept´, de ered by some ancient writers´, That a man should live w his enemy in such a manner´, as might leave him room to come his friend´; and with his friend´, in such a manner´, th if he became his enemy´, it should not be in his power to h him`. The first part of this rule´, which regards our beh iour towards an enemy´, is indeed very reasonable´, as wel very prudential`; but the latter part of it´, which regards behaviour towards a friend´, savours more of cunning` tha discretion´: and would cut a man off from the greatest pl ures of life´, which are the freedoms of conversation with a *som* friend`. Besides that´, when a friend is turned into

the world is just enough to accuse the perfidiousness
iend, rather than the indiscretion of the person who
l in him.

cretion does not only show itself in words, but in all
umstances of action; and is like an under-agent of
nce, to guide and direct us in the ordinary concerns
There are many more shining qualities in the mind of
it there is none so useful as discretion. It is this,
which gives a value to all the rest; which sets them
in their proper times and places; and turns them
dvantage of the person who is possessed of them.
tit, learning is pedantry, and wit impertinence; virtue
ks like weakness; the best parts only qualify a man to
sprightly in errors, and active to his own prejudice.
cretion does not only make a man the master of his
ts, but of other men's. The discreet man finds out
its of those he converses with, and knows how to
hem to proper uses. Accordingly, if we look into
ar communities and divisions of men, we may ob-
hat it is the discreet man, not the witty, nor the learn-
the brave, who guides the conversation, and gives
s to society. A man with great talents, but void of
on, is like Polyphemus in the fable, strong and blind;
with an irresistible force, which, for want of sight,
use to him.

ough a man has all other perfections, yet if he wants
on, he will be of no great consequence in the world;
ontrary, if he has this single talent in perfection, and
mmon share of others, he may do what he pleases in
icular station of life.

the same time that I think discretion the most useful
man can be master of, I look upon cunning to be the
lishment of little, mean, ungenerous minds. Discre-
ots out the noblest ends to us, and pursues the most
nd laudable methods of attaining them: cunning has
vate selfish aims, and sticks at nothing which may
em succeed.

cretion has large and extended views; and, like a
med eye, commands a whole horizon: cunning is a
short-sightedness, that discovers the minutest objects
re near at hand, but is not able to discern things at a
. Discretion, the more it is discovered, gives a great-
rity to the person who possesses it: cunning, when
e detected, loses its force, and makes a man incapa-
inging about even those events which he might have
ad he passed only for a plain man.

8 Discretion is the perfection of reason', and a gu
in all the duties of life`: cunning is a kind of instinct',
looks out after our immediate interest' and welfare`.
tion is only found in men of strong sense' and goo
standings`: cunning is often to be met with in brut
selves`; and in persons who are but the fewest remo
them`. In short', cunning is only the mimic of dis
and it may pass upon weak men', in the same man
vacity is often mistaken for wit', and gravity', for wis

9 The cast of mind which is natural to a diser
makes him look forward into futurity', and consider
be his condition millions of ages hence', as well as wl
present`. He knows that the misery` or happiness'
reserved for him in another world', loses nothing of i
by being placed at so great a distance from him`.
jects do not appear little to him because they are
He considers, that those pleasures` and pains' which
eternity', approach nearer to him every moment'; a
present with him' in their full weight` and measure',
as those pains` and pleasures' which he feels at this
stant`. For this reason', he is careful to secure t
that which is the proper happiness of his nature', an
timate design of his being`.

10 He carries his thoughts to the end of every acti
considers the most distant', as well as the most imm
fects of it`. He supersedes every little prospect of
advantage' which offers itself here', if he does not fi
sistent with his views of an hereafter`. In a word',
are full of immortality`; his schemes are large` and
and his conduct suitable to one who knows his true
and how to pursue it by proper methods`. AD

SECTION V.

On the government of our thoughts.

A MULTITUDE of cases occur, in which we a
accountable for what we think, than for what we
first, when the introduction of any train of tho
pends upon ourselves, and is our voluntary act, b
our attention towards such objects, awakening such
or engaging in such employments, as we know mu
peculiar determination to our thoughts. Next, when
by whatever accident they may have been originally
ed, are indulged with deliberation and complacency

2 Though the mind has been passive in their r
and, therefore free from blame; yet, if it be activ
continuance, the guilt becomes its own. They m

[illegible]

[illegible]

[illegible] what [illegible]
are stude[illegible]
oft in [illegible]
[illegible]
[illegible]
powers [illegible]
every [illegible]
current [illegible]
of the spi[illegible]

Let me ask, what [illegible]
with the [illegible]
s that [illegible]
with any [illegible] How [illegible]
ler pr[illegible]
anxious [illegible] and the
assions, or to [illegible]

I power to [illegible] open that storehouse of iniquity which
's of too many concealed; could I draw out and read
a list of all the imaginations they have devised, and
ssions they have indulged in secret: what a picture
hould I present to themselves! What crimes would
ear to have perpetrated in secrecy, which to their
mate companions they durst not reveal!
n when men imagine their thoughts to be innocently
l, they too commonly suffer them to run out into ex-
imaginations, and chimerical plans of what they

would wish to attain, or choose to be, if they could frame the course of things according to their desire. Though such employments of fancy come not under the same description with those which are plainly criminal, yet wholly unblamable they seldom are. Besides the waste of time which they occasion, and the misapplication which they indicate of those intellectual powers that were given to us for much nobler purposes, such romantic speculations lead us always into the neighbourhood of forbidden regions.

9 They place us on dangerous ground. They are, for the most part, connected with some one bad passion; and they always nourish a giddy and frivolous turn of thought. They unfit the mind for applying with vigour to rational pursuits, or for acquiescing in sober plans of conduct. From that ideal world in which it allows itself to dwell, it returns to the commerce of men, unbent and relaxed, sickly and tainted, averse to discharging the duties, and sometimes disqualified even for relishing the pleasures of ordinary life.

SECTION VI.

On the evils which flow from unrestrained passions.

WHEN man revolted from his Maker', his passions rebelled against himself`; and', from being originally the ministers of reason', have become the tyrants of the soul`.—Hence', in treating of this subject', two things may be assumed as principles`: first', that through the present weakness of the understanding', our passions are often directed towards improper objects`; and next', that even when their direction is just`, and their objects are innocent', they perpetually tend to run into excess`; they always hurry us towards their gratification', with a blind and dangerous impetuosity`. On these two points', then', turns the whole government of our passions`: first', to ascertain the proper objects of their pursuit' and next', to restrain them in that pursuit', when they would carry us beyond the bounds of reason`.

2 If there is any passion which intrudes itself unseasonably into our mind', which darkens and troubles our judgment', or habitually discomposes our temper'; which unfits us for properly discharging the duties', or disqualifies us for cheerfully enjoying the comforts of life', we may certainly conclude it to have gained a dangerous ascendant`. The great object which we ought to propose to ourselves', is', to acquire a firm and steadfast mind', which the infatuation of passion shall not seduce', nor its violence shake`; which', resting on fixed principles', shall', in the midst of contending emotions remain free', and master of itself`; able to listen calmly to

the voice of conscience, and prepared to obey its dictates without hesitation.

3 To obtain, if possible, such command of passion, is one of the highest attainments of the rational nature. Arguments to show its importance, crowd upon us from every quarter. If there be any fertile source of mischief to human life, it is, beyond doubt, the misrule of passion. It is this which poisons the enjoyment of individuals, overturns the order of society, and strews the path of life with so many miseries, as to render it indeed the vale of tears.

4 All those great scenes of public calamity, which we behold with astonishment and horror, have originated from the source of violent passions. These have overspread the earth with bloodshed. These have pointed the assassin's dagger, and filled the poisoned bowl. These, in every age, have furnished too copious materials for the orator's pathetic declamation, and for the poet's tragical song. When from public life we descend to private conduct, though passion operates not there in so wide and destructive a sphere, we shall find its influence to be no less baneful.

5 I need not mention the black and fierce passions, such as envy, jealousy, and revenge, whose effects are obviously noxious, and whose agitations are immediate misery; but take any of the licentious and sensual kind. Suppose it to have unlimited scope; trace it throughout its course, and we shall find that gradually, as it rises, it taints the soundness, and troubles the peace, of his mind over whom it reigns; that, in its progress, it engages him in pursuits which are marked either with danger or with shame; that, in the end, it wastes his fortune, destroys his health, or debases his character; and aggravates all the miseries in which it has involved him, with the concluding pangs of bitter remorse. Through all the stages of this fatal course, how many have heretofore run? What multitudes do we daily behold pursuing it, with blind and headlong steps? BLAIR.

SECTION VII.

On the proper state of our temper, with respect to one another.

IT is evident, in the general, that if we consult either public welfare or private happiness, Christian charity ought to regulate our disposition in mutual intercourse. But as this great principle admits of several diversified appearances, let us consider some of the chief forms under which it ought to show itself in the usual tenour of life.

2 What, first, presents itself to be recommended, is a peaceable temper; a disposition averse to give offence, and

desirous of cultivating harmony, and amicable intercourse in society. This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and in contests that are unavoidable, proper moderation of spirit.

3 Such a temper is the first principle of self-enjoyment. It is the basis of all order and happiness among mankind. The positive and contentious, the rude, and quarrelsome, are the bane of society. They seem destined to blast the small share of comfort, which nature has here allotted to man. But they cannot disturb the peace of others, more than they break their own. The hurricane rages first in their own bosom, before it is let forth upon the world. In the tempests which they raise, they are always tost, and frequently it is their lot to perish.

4 A peaceable temper must be supported by a candid one, or a disposition to view the conduct of others with fairness and impartiality. This stands opposed to a jealous and suspicious temper, which ascribes every action to the worst motive, and throws a black shade over every character. If we would be happy in ourselves, or in our connexions with others, let us guard against this malignant spirit. Let us study that charity "which thinketh no evil;" that temper which, without degenerating into credulity, will dispose us to be just; and which can allow us to observe an error, without imputing it as a crime. Thus we shall be kept free from that continual irritation, which imaginary injuries raise in a suspicious breast, and shall walk among men as our brethren, not as our enemies.

5 But to be peaceable, and to be candid, is not all that is required of a good man. He must cultivate a kind, generous, and sympathizing temper, which feels for distress wherever it is beheld; which enters into the concerns of his friends with ardour, and to all with whom he has intercourse, is gentle, obliging, and humane. How amiable appears such a disposition, when contrasted with a malicious or envious temper, which wraps itself up in its own narrow interest, looks with an evil eye on the success of others, and with an unnatural satisfaction, feeds on their disappointments or miseries! How little does he know of the true happiness of life, who is a stranger to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates joy from heart to heart.

6 We are not to imagine, that a benevolent temper finds no exercise, unless when opportunities offer of performing actions of high generosity, or of extensive utility. These *may seldom* occur. The condition of the greater part of man-

l', in a good measure', precludes them'. But', in the ordi-
r round of human affairs', many occasions daily present
nselves', of mitigating the vexations which others suffer';
nothing their minds'; of aiding their interest'; of promo-
their cheerfulness' or ease'. Such occasions may relate
he smaller incidents of life'.

But let us remember', that of small incidents the system
uman l. is chiefly composed'. The attentions which re-
t these', when suggested by real benignity of temper', are
n more material to the happiness of those around us', than
ons which carry the appearance of greater dignity' and
endour'. No wise' or good man', ought to account any
s of behaviour as below his regard', which tend to cement
great brotherhood of mankind in comfortable union'.
ticularly amidst that familiar intercourse which belongs to
nestic life', all the virtues of temper find an ample range'.

It is very unfortunate', that within that circle', men too
en think themselves at liberty to give unrestrained vent to
caprice of passion' and humour'. Whereas there', on the
ntrary', more than any where else', it concerns them to
end to the government of their heart'; to check what is
ent in their tempers', and to soften what is harsh in their
mers'. For there the temper is formed'. There', the real
racter displays itself'. The forms of the world', disguise
n when abroad'. But within his own family', every man
nown to be what he truly is'.

In all our intercourse then with others', particularly in
t which is closest' and most intimate', let us cultivate a
ceable', a candid', a gentle', and friendly temper'. This
ne temper to which', by repeated injunctions', our holy
gion seeks to form us'. This was the temper of Christ'.
is is the temper of Heaven'.

SECTION VIII.

Excellence of the holy Scriptures.

s it bigotry to believe the sublime truths of the Gospel,
with full assurance of faith? I glory in such bigotry. I
uld not part with it for a thousand worlds. I congratulate
man who is possessed of it; for amidst all the vicissi-
es and calamities of the present state, that man enjoys an
chaustible fund of consolation, of which it is not in the
ver of fortune to deprive him.

There is not a book on earth, so favourable to all the kind,
all the sublime affections; or so unfriendly to hatred and
secution, to tyranny, to injustice, and every sort of malevo-

lence, as the Gospel. It breathes nothing throughout, bu mercy, benevolence, and peace.

3 Poetry is sublime, when it awakens in the mind any grea and good affection, as piety, or patriotism. This is one of th noblest effects of the art. The Psalms are remarkable, be yond all other writings, for their power of inspiring devou emotions. But it is not in this respect only, that they ar sublime. Of the divine nature, they contain the m.. t magnifi cent descriptions, that the soul of man can comprehend The hundred and fourth Psalm, in particular, displays th power and goodness of Providence, in creating and preser ing the world, and the various tribes of animals in it with suc majestic brevity and beauty, as it is in vain to look for in an human composition.

4 Such of the doctrines of the Gospel as are level to huma capacity, appear to be agreeable to the purest truth, and th soundest morality. All the genius and learning of the hea then world; all the penetration of Pythagoras, Socrates, an Aristotle, had never been able to produce such a system c moral duty, and so rational an account of Providence and o man, as are to be found in the New Testament. Compared indeed, with this, all other moral and theological wisdom

Loses, discountenanc'd, and like folly shows. BEATTIE.

SECTION IX.

Reflections occasioned by a review of the blessings pronounce by Christ on his disciples, in his sermon on the mount.

WHAT abundant reason have we to thank God', that thi large and instructive discourse of our blessed Redeem er', is so particularly recorded by the sacred historian'. Le every one that "hath ears to hear'," attend to it': for surel no man ever spoke as our Lord did on this occasion'. Le us fix our minds in a posture of humble attention', that w may "receive the law from his mouth'."

2 He opened it with blessings', repeated and most import ant blessings'. But on whom are they pronounced'? an whom are we taught to think the happiest of mankind'? Th meek' and the humble'; the penitent' and the merciful'; th peaceful' and the pure'; those that hunger' and thirst afte righteousness'; those that labour', but faint not under perse cution'! Lord'! how different are thy maxims from those o the children of this world'!

3 They call the proud happy'; and admire the gay', the rich' the powerful', and the victorious'. But let a vain world take its gaudy trifles', and dress up the foolish creatures tha pursue them'. May our souls share in that happiness', which

on of God came to recommend′ and to procure′! May
ɔtain mercy of the Lord′; may we be owned as his chil-
; enjoy his presence′; and inherit his kingdom′! With
enjoyments′, and these hopes′, we will cheerfully wel-
the lowest′, or the most painful circumstances′.

Let us be animated to cultivate those amiable virtues′,
ı are here recommended to us′; this humility′ and meek-
; this penitent sense of sin′; this ardent desire after right-
ıess′; this compassion′ and purity′; this peacefulness′
ortitude of soul′; and′, in a word′, this universal good-
which becomes us′, as we sustain the character of "the
of the earth′," and "the light of the world′."

Is there not reason to lament′, that we answer the char-
no better′? Is there not reason to exclaim with a good
in former times′, "Blessed Lord′! either these are not
vords′, or we are not Christians′!" Oh′, season our hearts
effectually with thy grace′! Pour forth that divine oil
r lamps′! Then shall the flame brighten′; then shall the
nt honours of thy religion be revived′; and multitudes
vakened′ and animated′, by the lustre of it′, "to glorify
Father in heaven′." DODDRIDGE.

SECTION X.

Schemes of life often illusory.

MAR, the son of Hassan, had passed seventy-five years
in honour and prosperity. The favour of three succes-
ɜalifs had filled his house with gold and silver; and when-
he appeared, the benedictions of the people proclaimed
ɜssage.

Terrestrial happiness is of short continuance. The bright-
of the flame is wasting its fuel; the fragrant flower is
ng away in its own odours. The vigour of Omar began
l; the curls of beauty fell from his head; strength de-
d from his hands; and agility from his feet. He gave
to the calif the keys of trust, and the seals of secrecy:
ought no other pleasure for the remains of life, than the
ɜrse of the wise, and the gratitude of the good.

The powers of his mind were yet unimpaired. His cham-
vas filled by visitants, eager to catch the dictates of ex-
nce, and officious to pay the tribute of admiration.
l, the son of the viceroy of Egypt, entered every day
, and retired late. He was beautiful and eloquent:
r admired his wit, and loved his docility. "Tell me,"
Caled, "thou to whose voice nations have listened, and
e wisdom is known to the extremities of Asia, tell me
I may resemble Omar the prudent. The arts by which

thou hast gained power and preserved it, are to the ger necessary or useful; impart to me the secret o duct, and teach me the plan upon which thy wis built thy fortune."

4 "Young man," said Omar, "it is of little us plans of life. When I took my first survey of the my twentieth year, having considered the various of mankind, in the hour of solitude I said thus t leaning against a cedar, which spread its branches head, "Seventy years are allowed to man; I have remaining.

5 "Ten years I will allot to the attainment of kn and ten I will pass in foreign countries; I shall be and therefore shall be honoured; every city will sh arrival, and every student will solicit my friendship. ty years thus passed, will store my mind with imag I shall be busy, through the rest of my life, in comb comparing. I shall revel in inexhaustible accumu intellectual riches; I shall find new pleasures for e ment; and shall never more be weary of myself.

6 "I will not, however, deviate too far from the be of life; but will try what can be found in female de will marry a wife beautiful as the Houries, and wi beide: with her I will live twenty years within th of Bagdat, in every pleasure that wealth can purc fancy can invent.

7 "I will then retire to a rural dwelling, pass my d security and contemplation, and lie silently down o of death. Through my life it shall be my settled r that I will never depend upon the smile of princes; never stand exposed to the artifices of courts; I pant for public honours, nor disturb my quiet with of state." Such was my scheme of life, which I i indelibly upon my memory.

8 "The first part of my ensuing time was to b search of knowledge, and I know not how I was dive my design. I had no visible impediments without ungovernable passions within. I regarded knowle highest honour, and the most engaging pleasure; stole upon day, and month glided after month, ti that seven years of the first ten had vanished, and ing behind them.

9 "I now postponed my purpose of travelling; should I go abroad, while so much remained to be l home? I immured myself for four years, and st *laws of the empire.* The fame of my skill reached th

(said)

I was found able to speak upon doubtful questions; and was commanded to stand at the footstool of the calif. I was heard with attention; I was consulted with confidence; and the love of praise fastened on my heart."

10 "I still wished to see distant countries; listened with rapture to the relations of travellers; and resolved some time to ask my dismission, that I might feast my soul with novelty: but my presence was always necessary; and the stream of business hurried me along. Sometimes I was afraid lest I should be charged with ingratitude: but I still proposed to travel, and therefore would not confine myself by marriage.

11 "In my fiftieth year, I began to suspect that the time of travelling was past; and thought it best to lay hold on the felicity yet in my power, and indulge myself in domestic pleasures. But at fifty no man easily finds a woman beautiful as the Houries, and wise as Zobeide. I inquired and rejected, consulted and deliberated, till the sixty-second year made me ashamed of wishing to marry. I had now nothing left but retirement; and for retirement I never found a time, till disease forced me from public employment.

12 "Such was my scheme, and such has been its consequence. With an insatiable thirst for knowledge, I trifled away the years of improvement; with a restless desire of seeing different countries, I have always resided in the same city; with the highest expectation of connubial felicity, I have lived unmarried; and with unalterable resolutions of contemplative retirement, I am going to die within the walls of Bagdat."

DR. JOHNSON.

SECTION XI.

The pleasures of virtuous sensibility.

THE good effects of true sensibility', on general virtue' and happiness', admit of no dispute'. Let us consider its effect on the happiness of him who possesses it', and the various pleasures to which it gives him access'. If he is master of riches' or influence', it affords him the means of increasing his own enjoyment', by relieving the wants', or increasing the comforts of others'. If he commands not these advantages', yet all the comforts which he sees in the possession of the deserving', become in some sort his', by his rejoicing in the good which they enjoy'.

2 Even the face of nature', yields a satisfaction to him', which the insensible can never know'. The profusion of goodness', which he beholds poured forth on the universe', dilates his heart with the thought', that innumerable multitudes around him', are blest' and happy'. When he sees the labours of men

appearing to prosper, and views a country flourishing in wealth and industry; when he beholds the spring coming forth in its beauty, and reviving the decayed face of nature; or in autumn, beholds the fields loaded with plenty, and the year crowned with all its fruits; he lifts his affections with gratitude to the great Father of all, and rejoices in the general felicity and joy.

3 It may indeed be objected, that the same sensibility lays open the heart to be pierced with many wounds, from the distresses which abound in the world; exposes us to frequent suffering from the participation which it communicates of the sorrows, as well as of the joys of friendship. But let it be considered, that the tender melancholy of sympathy, is accompanied with a sensation, which they who feel it would not exchange for the gratifications of the selfish. When the heart is strongly moved by any of the kind affections, even when it pours itself forth in virtuous sorrow, a secret attractive charm mingles with the painful emotion; there is joy in the midst of grief.

4 Let it be farther considered, that the griefs which sensibility introduces, are counterbalanced by pleasures which flow from the same source. Sensibility heightens in general all human powers, and is connected with acuteness in all the feelings. If it makes us more alive to some painful sensations, in return, it renders the pleasing ones more vivid and animated.

5 The selfish man, languishes in his narrow circle of pleasures. They are confined to what affects his own interest. He is obliged to repeat the same gratifications, till they become insipid. But the man of virtuous sensibility, moves in a wider sphere of felicity. His powers are much more frequently called forth into occupations of pleasing activity. Numberless occasions open to him of indulging his favourite taste, by conveying satisfaction to others. Often it is in his power, in one way or other, to sooth the afflicted heart, to carry some consolation into the house of woe.

6 In the scenes of ordinary life, in the domestic and social intercourses of men, the cordiality of his affections cheers and gladdens him. Every appearance, every description of innocent happiness, is enjoyed by him. Every native expression of kindness and affection among others, is felt by him, even though he be not the object of it. In a circle of friends enjoying one another, he is as happy as the happiest.

7 In a word, he lives in a different sort of world, from that which the selfish man inhabits. He possesses a new sense that enabels him to behold objects which the selfish cannot see. At the same time, his enjoyments are not of that kind which

ain merely on the surface of the mind'. They penetrate heart'. They enlarge' and elevate', they refine' and enno-t'. To all the pleasing emotions of affection', they add the ified consciousness of virtue'.

Children of men'! men formed by nature to live' and to as brethren'! how long will ye continue to estrange your-es from one another by competitions' and jealousies', n in cordial union ye might be so much more blest'? How will ye seek your happiness in selfish gratifications alone', lecting those purer' and better sources of joy', which flow n the affections' and the heart'? BLAIR.

SECTION XII.

On the true honour of man.

HE proper honour of man arises not from some of those . splendid actions and abilities, which excite high admira-n. Courage and prowess, military renown, signal victories l conquests, may render the name of a man famous, with-rendering his character truly honourable. To many brave n, to many heroes renowned in story, we look up with nder. Their exploits are recorded. Their praises are g. They stand, as on an eminence, above the rest of man-d. Their eminence, nevertheless, may not be of that sort, ore which we bow with inward esteem and respect. Some-g more is wanted for that purpose, than the conquering n, and the intrepid mind.

The laurels of the warrior must at all times be dyed in od, and bedewed with the tears of the widow and the or-n. But if they have been stained by rapine and inhumani-if sordid avarice has marked his character; or low and ss sensuality has degraded his life; the great hero sinks into tle man. What, at a distance, or on a superficial view, we nired, becomes mean, perhaps odious, when we examine nore closely. It is like the Colossal statue, whose immense struck the spectator afar off with astonishment; but when rly viewed, it appears disproportioned, unshapely, and le.

Observations of the same kind may be applied to all the utation derived from civil accomplishments; from the re-d politics of the statesman, or the literary efforts of gen-and erudition. These bestow, and within certain bounds ght to bestow, eminence and distinction on men. They cover talents which in themselves are shining; and which ome highly valuable, when employed in advancing the od of mankind. Hence, they frequently give rise to fame.

But a distinction is to be made between fame and true

4 The statesman, the orator, or the poet, may be while yet the man himself is far from being honour envy his abilities. We wish to rival them. But w not choose to be classed with him who possesses the stances of this sort are too often found in every reco cient or modern history.

5 From all this it follows, that in order to discern whe true honour lies, we must look, not to any adventi cumstances of fortune; not to any single sparkling but to the whole of what forms a man; what entitle such, to rank high among that class of beings to belongs; in a word, we must look to the mind and t

6 A mind superior to fear, to selfish interest and co a mind governed by the principles of uniform recti integrity; the same in prosperity and adversity; bribe can seduce, nor terror overawe; neither by melted into effeminacy, nor by distress sunk into d such is the mind which forms the distinction and of man.

7 One who, in no situation of life, is either ashamed of discharging his duty, and acting his proper part ness and constancy; true to the God whom he and true to the faith in which he professes to believe; fection to his brethren of mankind; faithful to his frie erous to his enemies, warm with compassion to the nate; self-denying to little private interests and plea zealous for public interest and happiness; magn without being proud; humble, without being me without being harsh; simple in his manners, but his feelings; on whose word we can entirely rely countenance never deceives us; whose professions ness are the effusions of his heart: one, in fine, wh pendently of any views of advantage, we should cho superior, could trust in as a friend, and could love as —this is the man, whom, in our heart, above all o do, we must honour.

SECTION XIII.

The influence of devotion on the happiness of l

WHATEVER promotes and strengthens virtu ever calms and regulates the temper, is a sourc piness. Devotion produces these effects in a remar gree. It inspires composure of spirit, mildness, and b weakens the painful, and cherishes the pleasing e

1, by these means, carries on the life of a pious man in a ıooth and placid tenour.

2 Besides exerting this habitual influence on the mind, de-tion opens a field of enjoyments, to which the vicious are tire strangers; enjoyments the more valuable, as they pecul-ly belong to retirement, when the world leaves us; and adversity, when it becomes our foe. These are the two ısons, for which every wise man would most wish to pro-le some hidden store of comfort.

3 For let him be placed in the most favourable situation ıich the human state admits, the world can neither always ıuse him, nor always shield him from distress. There will many hours of vacuity, and many of dejection, in his life. ıe be a stranger to God, and to devotion, how dreary will the om of solitude often prove! With what oppressive weight l sickness, disappointment, or old age, fall upon his spirits!

: But for those pensive periods, the pious man has a relief pared. From the tiresome repetition of the common van-s of life, or from the painful corrosion of its cares and sor-vs, devotion transports him into a new region; and sur-nds him there with such objects, as are the most fitted to ıer the dejection, to calm the tumults, and to heal the unds of his heart.

; If the world has been empty and delusive, it gladdens ı with the prospect of a higher and better order of things, ıut to arise. If men have been ungrateful and base, it dis-ys before him the faithfulness of that Supreme Being, o, though every other friend fail, will never forsake him.

3 Let us consult our experience, and we shall find, that the ɔ greatest sources of inward joy, are, the exercise of love ected towards a deserving object, and the exercise of hope minating on some high and assured happiness. Both these supplied by devotion; and therefore we have no reason ɔe surprised, if, on some occasions, it fills the hearts of good n with a satisfaction not to be expressed.

7 The refined pleasures of a pious mind are, in many res-:ts, superior to the coarse gratifications of sense. They pleasures which belong to the highest powers and best af-tions of the soul; whereas the gratifications of sense reside the lowest region of our nature. To the latter, the soul ops below its native dignity. The former, raise it above ɛlf. The latter, leave always a comfortless, often a morti-ng, remembrance behind them. The former, are reviewed th applause and delight.

9 *The pleasures of* sense resemble a foaming torrent, *ich, after a disorderly* course, speedily runs out, and leaves

an empty and offensive channel. But the pleasures (tion resemble the equable current of a pure river, wl livens the fields through which it passes, and diffuses and fertility along its banks.

9 To thee, O Devotion! we owe the highest impro of our nature, and much of the enjoyment of our life. art the support of our virtue, and the rest of our soul turbulent world. Thou composest the thoughts. Th est the passions. Thou exaltest the heart. Thy com tions, and thine only, are imparted to the low, no les the high; to the poor, as well as to the rich.

10 In thy presence, worldly distinctions cease; ar thy influence, worldly sorrows are forgotten. Thou balm of the wounded mind. Thy sanctuary is ever the miserable; inaccessible only to the unrighte impure. Thou beginnest on earth the temper of he In thee, the hosts of angels and blessed spirits eter joice. B

SECTION XIV.

The planetary and terrestrial worlds comparatively co

TO us', who dwell on its surface', the earth is b most extensive orb that our eyes can any where it is also clothed with verdure`, distinguished by tr adorned with a variety of beautiful decorations`; w to a spectator placed on one of the planets', it wears a aspect`; looks all luminous'; and no larger than a spot` ings who dwell at still greater distances', it entirely dis

2 That which we call alternately the morning` evening star', (as in one part of the orbit she rides for the procession of night, in the other ushers in and an the dawn',) is a planetary world`. This planet', and others that so wonderfully vary their mystic dance themselves dark bodies', and shine only by reflectio fields`, and seas', and skies of their own`; are furnished accommodations for animal subsistence', and are suppo the abodes of intellectual life`; all which', together earthly habitation', are dependent on that grand disp Divine munificence', the sun`; receive their light f distribution of his rays', and derive their comfort benign agency`.

3 The sun', which seems to perform its daily stages the sky', is', in this respect', fixed', and immoveable`: great axle of heaven', about which the globe we inha *other more* spacious orbs', wheel their stated course *sun', though* seemingly smaller than the dial it

, is more than a million times larger than this whole earth', which so many lofty mountains rise', and such vast oceans . A line extending from side to side through the centre of resplendent orb', would measure more than eight hundred nsand miles': a girdle formed to go round its circumference', ld require a length of millions'. Were its solid contents be estimated', the account would overwhelm our underding', and be almost beyond the power of language to exs'. Are we startled at these reports of philosophy'!

Are we ready to cry out in a transport of surprise', ow mighty is the Being who kindled so prodigious a fire'; keeps alive', from age to age', so enormous a mass of ae'!" let us attend our philosophical guides', and we shall brought acquainted with speculations more enlarged' and re inflaming'.

This sun', with all its attendant planets', is but a very little t of the grand machine of the universe': every star', though ppearance no bigger than the diamond that glitters upon a y's ring', is really a vast globe', like the sun in size', and in y'; no less spacious', no less luminous', than the radiant rce of day'. So that every star', is not barely a world', the centre of a magnificent system'; has a retinue of lds', irradiated by its beams', and revolving round its attive influence', all which are lost to our sight in unmeasble wilds of ether'.

That the stars appear like so many diminutive', and rcely distinguishable points', is owing to their immense and onceivable distance'. Immense and inconceivable indeed', since a ball', shot from the loaded cannon', and flying n unabated rapidity', must travel', at this impetuous rate', ost seven hundred thousand years', before it could reach nearest of these twinkling luminaries'.

While', beholding this vast expanse', I learn my own exne meanness', I would also discover the abject littleness of terrestrial things'. What is the earth', with all her ostenous scenes', compared with this astonishing grand furnie of the skies'? What', but a dim speck', hardly perceivain the map of the universe'?

It is observed by a very judicious writer', that if the sun nself', which enlightens this part of the creation', were exguished', and all the host of planetary worlds', which move out him', were annihilated', they would not be missed by an that can take in the whole compass of nature', any more n a grain of sand upon the sea-shore'. The bulk of which y consist', and the space which they occupy', are so exceedly little in comparison of the whole', that their loss would

scarcely leave a blank in the immensity of C

9 If then', not our globe only', but this whol so very diminutive', what is a kingdom', or What are a few lordships', or the so much adm nies of those who are styled wealthy'? When I r with my own little pittance', they swell into pr ted dimensions': but when I take the universe ard', how scanty is their size'! how contemptibl They shrink into pompous nothings'.

SECTION XV.

On the power of custom, and the uses to which it m

THERE is not a common saying, which has of sense in it, than what we often hear in t the vulgar, that "Custom is a second nature." It to form the man anew; and give him inclinatic cities altogether different from those he was bo

2 A person who is addicted to play or gaming, tl but little delight in it at first, by degrees contract inclination towards it, and gives himself up so that it seems the only end of his being. The l ed or busy life will grow upon a man insensibly versant in the one or the other, till he is utter for relishing that to which he has been for som

3 Nay, a man may smoke, or drink, or take unable to pass away his time without it; not to our delight in any particular study, art, or scie improves, in proportion to the application whic upon it. Thus, what was at first an exercis length an entertainment. Our employments a to diversions. The mind grows fond of tho accustomed to; and is drawn with reluctanc paths in which it has been used to walk.

4 If we attentively consider this property of l it may instruct us in very fine moralities. In tl would have no man discouraged with that kinc ries of action, in which the choice of others, or h sities, may have engaged him. It may perhaps greeable to him, at first; but use and application render it not only less painful, but pleasing an

5 In the second place, I would recommend the admirable precept, which Pythagoras is said to his disciples, and which that philosopher mu from the observation I have enlarged upon: that course of life which is the most excellent will render it the most delightful."

whose circumstances will permit them to choose
way of life, are inexcusable if they do not pursue
ı their judgment tells them is the most laudable.—
of reason is more to be regarded, than the bent of
ıt inclination: since, by the rule above mentioned,
will at length come over to reason, though we can
e reason to comply with inclination.

ı third place, this observation may teach the most
d irreligious man, to overlook those hardships and
, which are apt to discourage him from the prose-
a virtuous life. "The gods," said Hesiod, "have
our before virtue; the way to her is at first rough
dt, but grows more smooth and easy the farther we
ı it." The man who proceeds in it with steadiness
ıtion, will, in a little time, find that "her ways are
leasantness, and that all her paths are peace."

nforce this consideration, we may further observe,
ractice of religion will not only be attended with
ure which naturally accompanies those actions to
are habituated, but with those supernumerary joys
hat rise from the consciousness of such a pleasure;
satisfaction of acting up to the dictates of reason;
the prospect of a happy immortality.

e fourth place, we may learn from this observation
have made on the mind of man, to take particular
n we are once settled in a regular course of life, how
equently indulge ourselves in even the most innocent
ı and entertainments; since the mind may insensi-
ff from the relish of virtuous actions, and by de-
hange that pleasure which it takes in the perform-
ts duty, for delights of a much inferior and an un-
nature.

ı last use which I shall make of this remarkable prop
man nature, of being delighted with those actions to
ı accustomed, is, to show how absolutely necessary
to gain habits of virtue in this life, if we would enjoy
ıres of the next. The state of bliss we call heaven,
be capable of affecting those minds which are not
ified for it: we must, in this world, gain a relish for
virtue, if we would be able to taste that knowledge
ction, which are to make us happy in the next. The
hose spiritual joys and raptures, which are to rise
ourish in the soul to all eternity, must be planted in
this its present state of probation. In short, heaven
be looked upon only as the reward, but as the natu-
of a religious life. ADDISON.

SECTION XVI.

The pleasures resulting from a proper use of our faculties.

HAPPY is that man', who', unembarrassed by vulgar cares', employs his time', his talents', and fortune', spends his time in making himself wise'; and his fortune', in making others' and therefore himself' happier: who', as the will and understanding', are the two noblest faculties of the soul', thinks himself not completely furnished, unless understanding is beautified with the valuable furniture of knowledge', as well as his will enriched with every virtue'; who has furnished himself with all the advantages to relish solitude', and enliven conversation; who', when serious', is not sullen'; and when cheerful', not indiscreetly gay; whose ambition is', not to be admired for a false glare of greatness', but to be beloved for the gentle and sober lustre of his wisdom' and goodness'.

2 The greatest minister of state', has not more business to do', in a public capacity', than he', and indeed every other man', may find in the retired and still scenes of life'. Even in his private walks', every thing that is visible', convinces him there is present a Being invisible'. Aided by natural philosophy', he reads plain', legible traces of the Divinity', in every thing he meets: he sees the Deity in every tree', as well as Moses did in the burning bush', though not in so glaring a manner: and when he sees him', he adores him with the tribute of a grateful heart'.

SEED.

SECTION XVII.

Description of candour.

TRUE candour is altogether different from that guarded', inoffensive language', and that studied openness of behaviour', which we so frequently meet with among men of the world'. Smiling', very often', is the aspect', and smooth are the words of those', who', inwardly', are the most ready to think evil of others'. That candour which, is a Christian virtue', consists', not in fairness of speech', but in fairness of heart.

2 It may want the blandishment of external courtesy', but supplies its place with a humane and generous liberality of sentiment'. Its manners are unaffected', and its professions cordial'. Exempt', on one hand', from the dark jealousy of a suspicious mind', it is no less removed', on the other', from that easy credulity which is imposed on by every specious pretence'. It is perfectly consistent with extensive knowledge of the world', and with due attention to our own safety'.

3 In that various intercourse', which we are obliged to carry on with persons of every different character', suspicion

n degree', is a necessary guard'. It is only when it
ıe bounds of prudent caution', that it degenerates
There is a proper mean between undistinguished
, and universal jealousy', which a sound understand-
ıs', and which the man of candour studies to pre-

nakes allowance for the mixture of evil with good',
:o be found in every human character'. He ex-
e to be faultless', and he is unwilling to believe that
ıy without some commendable qualities'. In the
many defects', he can discover a virtue'. Under
nce of personal resentment', he can be just to the
:n enemy'.
ever lends an open ear to those defamatory reports'
suggestions', which', among the tribes of the censo-
culate with so much rapidity', and meet with so
eptance'. He is not hasty to judge'; and he requires
ıce before he will condemn'.
ıng as an action can be ascribed to different mo-
ıolds it as no mark of sagacity to impute it always to
'. Where there is just ground for doubt', he keeps
nent undecided'; and', during the period of sus-
ıns to the most charitable construction which an
ı bear'. When he must condemn', he condemns
'et'; and without those aggravations which the se-
ıthers adds to the crime'. He listens calmly to the
ıf the offender', and readily admits every extenua-
mstance', which equity can suggest'.
much soever he may blame the principles of any
rty', he never confounds', under one general censure',
elong to that party or sect'. He charges them not
ı consequences of their tenets', as they refuse' and
From one wrong opinion', he does not infer the
n of all sound principles'; nor from one bad action',
that all regard to conscience is overthrown'.
n he "beholds the mote in his brother's eye'," he
rs "the beam in his own'." He commiserates hu-
y', and judges of others according to the principles',
he would think it reasonable that they should judge
In a word', he views men' and actions' in the clear
of charity' and good nature'; and not in that dark
ı shade which jealousy' and party-spirit' throw over
:ters'.

BLAIR.

SECTION XVIII.

On the imperfection of that happiness which rests solely on worldly pleasures.

THE vanity of human pleasures, is a topic which might be embellished with the pomp of much description. But I shall studiously avoid exaggeration; and only point out a threefold vanity in human life, which every impartial observer cannot but admit; disappointment in pursuit, dissatisfaction in enjoyment, uncertainty in possession.

2 First, disappointment in pursuit. When we look around us on the world, we every where behold a busy multitude, intent on the prosecution of various designs, which their wants or desires have suggested. We behold them employing every method which ingenuity can devise; some the patience of industry, some the boldness of enterprise, others the dexterity of stratagem, in order to compass their ends.

3 Of this incessant stir and activity, what is the fruit? In comparison of the crowd who have toiled in vain, how small is the number of the successful? Or rather, where is the man who will declare, that in every point he has completed his plan, and attained his utmost wish?

4 No extent of human abilities has been able to discover a path which, in any line of life, leads unerringly to success. "The race is not always to the swift, nor the battle to the strong, nor riches to men of understanding." We may form our plans with the most profound sagacity, and with the most vigilant caution may guard against dangers on every side. But some unforeseen occurrence comes across, which baffles our wisdom, and lays our labours in the dust.

5 Were such disappointments confined to those who aspire at engrossing the higher departments of life, the misfortune would be less. The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind. These are objects on which, as on distant meteors, they gaze from afar, without drawing personal instruction from events so much above them.

6 But, alas! when we descend into the regions of private life, we find disappointment and blasted hope equally prevalent there. Neither the moderation of our views, nor the justice of our pretensions, can ensure success. But "time and chance happen to all." Against the stream of events, both the worthy and the undeserving are obliged to struggle; and *both* are frequently overborne alike by the current.

7 *Besides* disappointment in pursuit, dissatisfaction in *enjoyment* is a farther vanity, to which the human state

ect. This is the severest of all mortifications; after having successful in the pursuit, to be baffled in the enjoyment ! Yet this is found to be an evil still more general than former. Some may be so fortunate as to attain what have pursued; but none are rendered completely happy what they have attained.

Disappointed hope is misery; and yet successful hope is imperfect bliss. Look through all the ranks of man- l. Examine the condition of those who appear most sperous; and you will find that they are never just what desire to be. If retired, they languish for action; if bu- hey complain of fatigue. If in middle life, they are im- ent for distinction; if in high stations, they sigh after free- n and ease. Something is still wanting to that plenitude atisfaction, which they expected to acquire. Together every wish that is gratified, a new demand arises. One opens in the heart, as another is filled. On wishes, ies grow; and to the end, it is rather the expectation of t they have not, than the enjoyment of what they have, ch occupies and interests the most successful.

This dissatisfaction in the midst of human pleasure, ngs partly from the nature of our enjoyments themselves, partly from circumstances which corrupt them. No ldly enjoyments are adequate to the high desires and pow- of an immortal spirit. Fancy paints them at a distance splendid colours; but possession unveils the fallacy. The erness of passion bestows upon them, at first, a brisk and y relish But it is their fate always to pall by familiari- and sometimes to pass from satiety into disgust.

0 Happy would the poor man think himself, if he could er on all the treasures of the rich; and happy for a short time night be: but before he had long contemplated and admired state, his possessions would seem to lessen, and his cares ild grow.

1 Add to the unsatisfying nature of our pleasures, the at- ling circumstances which never fail to corrupt them. such as they are, they are at no time possessed unmixed. human lips it is not given to taste the cup of pure joy. ien external circumstances show fairest to the world, the ied man groans in private under his own burden. Some ation disquiets, some passion corrodes him; some distress, ier felt or feared, gnaws like a worm, the root of his felici-

When there is nothing from without to disturb the sperous, a secret poison operates within. For worldly piness ever tends to destroy itself, by corrupting the heart. osters the loose and the violent passions. It engenders

noxious habits; and taints the mind with false delicacy. w
makes it feel a thousand unreal evils.

12 But put the case in the most favourable light. I
aside from human pleasures both disappointment in pu
and deceitfulness in enjoyment; suppose them to be fully
tainable, and completely satisfactory; still there remain
be considered the vanity of uncertain possession and sh
duration. Were there in worldly things any fixed poin
security which we could gain, the mind would then
some basis on which to rest.

13 But our condition is such, that every thing w
and totters around us. "Boast not thyself of to-mor
for thou knowest not what a day may bring forth." It is
if, during its course, thou hearest not of somewhat to d
et or alarm thee. For life never proceeds long in a u
train. It is continually varied by unexpected events.

14 The seeds of alteration are every where sown; and
sunshine of prosperity commonly accelerates their gro
If our enjoyments are numerous, we lie more open on d
sides to be wounded. If we have possessed them long,
have greater cause to dread an approaching change. By
degrees prosperity rises; but rapid is the progress of ev
requires no preparation to bring it forward.

15 The edifice which it cost much time and labour
erect, one inauspicious event, one sudden blow, can level w
the dust. Even supposing the accidents of life to leave
untouched, human bliss must still be transitory; for
changes of himself. No course of enjoyment can delight
long. What amused our youth, loses its charm in maturer
As years advance, our powers are blunted, and our pleasu
ble feelings decline.

16 The silent lapse of time is ever carrying somewhat fr
us, till at length the period comes, when all must be sw
away. The prospect of this termination of our labours a
pursuits, is sufficient to mark our state with vanity. "
days are a hand's breadth, and our age is as nothing." Wi
in that little space is all our enterprise bounded. We cro
it with toils and cares, with contention and strife. We pro
great designs, entertain high hopes, and then leave our p
unfinished, and sink into oblivion.

17 This much let it suffice to have said concerning the va
of the world. That too much has not been said, must ap
to every one who considers how generally mankind
to the opposite side; and how often, by undue attachmen
the present state, they both feed the most sinful passions,
"pierce themselves through with many sorrows." BL.

SECTION XIX.

are the real and solid enjoyments of human life.

be admitted', that unmixed' and complete happi-
unknown on earth'. No regulation of conduct can
prevent passions from disturbing our peace', and
s from wounding our heart'. But after this con-
made', will it follow', that there is no object on earth
erves our pursuit', or that all enjoyment becomes
ble which is not perfect'? Let us survey our state
partial eye', and be just to the various gifts of Heaven'.
vain soever this life', considered in itself', may be',
ts' and hopes of religion', are sufficient to give so-
e enjoyments of the righteous'. In the exercise of
ions', and the testimony of an approving conscience';
e of peace' and reconciliation with God', through
Redeemer of mankind'; in the firm confidence of
ucted through all the trials of life', by infinite Wis-
Goodness'; and in the joyful prospect of arriving',
', at immortal felicity'; they possess a happiness
scending from a purer and more perfect region than
, partakes not of its vanity'.

es the enjoyments peculiar to religion', there are
sures of our present state', which', though of an in-
', must not be overlooked in the estimate of human
necessary to call the attention to these', in order
at repining and unthankful spirit', to which man is
prone'.

degree of importance must be allowed to the com-
alth', to the innocent gratifications of sense', and to
inment afforded us by all the beautiful scenes of
ome to the pursuits' and harmless amusements of
; and more to the internal enjoyments of thought'
ion', and to the pleasures of affectionate intercourse
whom we love'. These comforts are often held in
timation', merely because they are ordinary' and
although that is the circumstance which ought', in
enhance their value'. They lie open', in some de-
ll'; extend through every rank of life'; and fill up
many of those spaces in our present existence', which
upied with higher objects', or with serious cares'.

this representation', it appears that', notwithstand-
nity of the world', a considerable degree of comfort
le in the present state'. Let the recollection of this
reconcile us to our condition', and to repress the
of complaints' and murmurs'.—What art thou,'
man'! who', having sprung but yesterday out of

the dust', darest to lift up thy voice against thy Maker', a to arraign his providence', because all things are not orde according to thy wish'?

6 What title hast thou to find fault with the order of t universe', whose lot is so much beyond what thy virtue' merit' gave thee ground to claim'! Is it nothing to thee have been introduced into this magnificent world'; to ha been admitted as a spectator of the Divine wisdom a works'; and to have had access to all the comforts wh nature', with a bountiful hand', has poured forth around the Are all the hours forgotten which thou hast passed in e in complacency', or joy'?

7 Is it a small favour in thy eyes', that the hand of Di Mercy has been stretched forth to aid thee'; and', if thou re ject not its proffered assistance', is ready to conduct thee to happier state of existence'? When thou comparest thy co dition' with thy desert', blush and be ashamed of thy co plaints'. Be silent', be grateful', and adore'. Receive with tha fulness the blessings which are allowed thee'. Revere t government which at present refuses thee more'. Rest in th conclusion', that though there are evils in the world', its Cre tor is wise', and good', and has been bountiful to thee'. BLAIR

SECTION XX.

Scale of beings.

THOUGH there is a great deal of pleasure in contemp ting the material world; by which I mean, that system bodies, into which nature has so curiously wrought the ma of dead matter, with the several relations that those bod bear to one another; there is still, methinks, something mo wonderful and surprising, in contemplations on the world life; by which I intend, all those animals with which every p of the universe is furnished. The material world is only t shell of the universe: the world of life are its inhabitants.

2 If we consider those parts of the material world, which the nearest to us, and are therefore subject to our observati and inquiries, it is amazing to consider the infinity of anim with which they are stocked. Every part of matter is p pled; every green leaf swarms with inhabitants. There scarcely a single humour in the body of a man, or of a other animal, in which our glasses do not discover myri of living creatures. We find, even in the most solid bod as in marble itself, innumerable cells and cavities, which crowded with imperceptible inhabitants, too little for the ked eye to discover.

3 On the other hand, if we look into the more bulky p of nature, we see the seas, lakes, and rivers, teeming w

nberless kinds of living creatures. We find every moun-
n and marsh, wilderness and wood, plentifully stocked
th birds and beasts; and every part of matter affording
oper necessaries and conveniences, for the livelihood of
e multitudes which inhabit it.

4 The author of "the Plurality of Worlds," draws a very
al argument from this consideration, for the peopling of
ry planet; as indeed it seems very probable, from the
logy of reason, that if no part of matter, with which we
acquainted, lies waste and useless, those great bodies,
ich are at such a distance from us, are not desert and un-
pled; but rather, that they are furnished with beings
pted to their respective situations.

Existence is a blessing to those beings only which are
owed with perception; and is in a manner thrown away
n dead matter, any farther than as it is subservient to be-
s which are conscious of their existence. Accordingly we
l, from the bodies which lie under our observation, that
tter is only made as the basis and support of animals; and
t there is no more of the one than what is necessary for
existence of the other.

5 Infinite Goodness is of so communicative a nature, that it
ms to delight in conferring existence upon every degree of
ceptive being. As this is a speculation, which I have of-
pursued with great pleasure to myself, I shall enlarge far-
r upon it, by considering that part of the scale of beings,
ich comes within our knowledge.

7 There are some living creatures, which are raised but just
ve dead matter. To mention only that species of shell-
n, which is formed in the fashion of a cone; that grows to
surface of several rocks; and immediately dies, on being
ered from the place where it grew. There are many other
atures but one remove from these, which have no other
se than that of feeling and taste. Others have still an
litional one of hearing; others of smell; and others of
ht.

8 It is wonderful to observe, by what a gradual progress the
rld of life advances, through a prodigious variety of spe-
s, before a creature is formed, that is complete in all its
ses: and even among these, there is such a different de-
e of perfection, in the sense which one animal enjoys be-
nd what appears in another, that though the sense in differ-
animals is distinguished by the same common denomina-
n, it seems almost of a different nature.

9 If, after this, we look into the several inward perfections
cunning and sagacity, or what we generally call instinct;

we find them rising, after the same manner, imperce
above another; and receiving additional improve
cording to the species in which they are implant
progress in nature is so very gradual, that the most
an inferior species, comes very near to the most im
that which is immediately above it.

10 The exuberant and overflowing goodness
preme Being, whose mercy extends to all his works
seen, as I have before hinted, in his having made so
matter, at least what falls within our knowledge, tha
swarm with life. Nor is his goodness less seen in
sity, than in the multitude of living creatures.
made but one species of animals, none of the rest w
enjoyed the happiness of existence: he has, there
fied, in his creation, every degree of life, every c
being.

11 The whole chasm of nature, from a plant t
filled up with divers kinds of creatures, rising o
other, by an ascent so gentle and easy, that the little
and deviations from one species to another, are alm
sible. This intermediate space is so well husbanded
aged, that there is scarcely a degree of perception,
not appear in some one part of the world of life. Is
ness, or the wisdom of the Divine Being, more ma
this his proceeding?

12 There is a consequence, besides those I ha
mentioned, which seems very naturally deducible
foregoing considerations. If the scale of being
regular a progress, so high as man, we may, by pa
son, suppose, that it still proceeds gradually thro
beings which are of a superior nature to him; sin
infinitely greater space and room for different degr
fection, between the Supreme Being and man, tha
man and the most despicable insect.

13 In this great system of being, there is no c
wonderful in its nature, and which so much deserv
ticular attention, as man; who fills up the middle

SECTION XXI.

Trust in the care of Providence recommended.

MAN, considered in himself, is a very helpless, and a very wretched being. He is subject every moment to the reatest calamities and misfortunes. He is beset with dan-ers on all sides; and may become unhappy by numberless isualties, which he could not foresee, nor have prevented had : foreseen them.

2 It is our comfort, while we are obnoxious to so many ac-dents, that we are under the care of ONE who directs con-igencies, and has in his hands the management of every ing that is capable of annoying or offending us; who knows e assistance we stand in need of, and is always ready to be-ow it on those who ask it of him.

3 The natural homage, which such a creature owes to so initely wise and good a Being, is a firm reliance on him for blessings and conveniences of life; and an habitual trust him, for deliverance out of all such dangers and difficulties may befal us.

4 The man who always lives in this disposition of mind, has the same dark and melancholy views of human nature, e who considers himself abstractedly from this relation to Supreme Being. At the same time that he reflects upon own weakness and imperfection, he comforts himself with contemplation of those divine attributes, which are em-ed for his safety, and his welfare. He finds his want of sight made up, by the omniscience of him who is his sup-. He is not sensible of his own want of strength, when nows that his helper is almighty.

In short, the person who has a firm trust in the Supreme g, is powerful in his power, wise by his wisdom, happy is happiness. He reaps the benefit of every divine attri-; and loses his own insufficiency in the fulness of infinite ction. To make our lives more easy to us, we are com-led to put our trust in him, who is thus able to relieve succour us; the Divine Goodness having made such a ice a duty, notwithstanding we should have been misera-ad it been forbidden us.

Among several motives, which might be made use of to mend this duty to us, I shall only take notice of those ollow. The first and strongest is, that we are promised, ll not fail those who put their trust in him. But without lering the supernatural blessing, which accompanies *uty, we may observe*, that it has a natural tendency to *n reward*: or in other words, that this firm trust and

confidence in the great Disposer of all things, contribute ver much to the getting clear of any affliction, or to the bearing it manfully.

7 A person who believes he has his succour at hand, an that he acts in the sight of his friend, often exerts himself be yond his abilities; and does wonders, that are not to be matched by one who is not animated with such a confidence of succes Trust in the assistance of an Almighty Being, naturally pro duces patience, hope, cheerfulness, and all other disposition of mind, which alleviate those calamities that we are not able to remove.

8 The practice of this virtue administers great comfort to the mind of man, in times of poverty and affliction; but most of all, in the hour of death. When the soul is hovering in the last moments of its separation; when it is just entering on another state of existence, to converse with scenes, and objects, and companions, that are altogether new; what can support her under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon HIM, who first gave her being; who has conducted her through one stage of it; and who will be always present, to guide and comfort her in her progress through eternity?

ADDISON.

SECTION XXII.

Piety and gratitude enliven prosperity.

PIETY, and gratitude to God, contribute, in a high degree to enliven prosperity. Gratitude is a pleasing emotion The sense of being distinguished by the kindness of another gladdens the heart, warms it with reciprocal affection, and gives to any possession which is agreeable in itself, a double relish, from its being the gift of a friend. Favours conferred by men, I acknowledge, may prove burdensome. For human virtue is never perfect; and sometimes unreasonable expectations on the one side, sometimes a mortifying sense of dependence on the other, corrode in secret the pleasures of benefits, and convert the obligations of friendship into grounds of jealousy.

2 But nothing of this kind can affect the intercourse of gratitude with Heaven. Its favours are wholly disinterested, and with a gratitude the most cordial and unsuspicious, the man looks up to that Almighty Benefactor, who aims at no end but the happiness of those whom he blesses, and desires no return from them, but a devout and thankful heart. While others can trace their prosperity to no higher cause than a concurrence of worldly causes; and, on

trifling incidents, which occasionally favoured their
with what superior satisfaction does the servant of
nark the hand of that gracious Power which hath
im up; which hath happily conducted him through
ous steps of life, and crowned him with the most fa-
distinction beyond his equals?

us farther consider, that not only gratitude for the
t a cheering sense of divine favour at the present, en-
the pious emotion. They are only the virtuous, who
prosperous days hear this voice addressed to them,
y way, eat thy bread with joy, and drink thy wine
cheerful heart; for God now accepteth thy works."
is the author of their prosperity, gives them a title to
vith complacency, his own gift.

ile bad men snatch the pleasures of the world as by
without countenance from the great Proprietor of
d, the righteous sit openly down to the feast of life,
e smile of approving heaven. No guilty fears damp
s. The blessing of God rests upon all that they pos-
s protection surrounds them; and hence, "in the
ons of the righteous, is found the voice of rejoicing
ation." A lustre unknown to others, invests, in their
e whole face of nature.

eir piety reflects a sunshine from heaven upon the
ty of the world; unites in one point of view, the smi-
ect, both of the powers above, and of the objects be-
iot only have they as full a relish as others, for the in-
pleasures of life, but, moreover, in these they hold
nion with their divine Benefactor. In all that is good
hey trace his hand. From the beauties of nature,
improvements of art, from the enjoyments of social
raise their affection to the source of all the happiness
rrounds them; and thus widen the sphere of their
s, by adding intellectual, and spiritual, to earthly joys.
illustration of what I have said on this head, remark
erful enjoyment of a prosperous state, which king
ad when he wrote the twenty-third psalm; and com-
highest pleasures of the riotous sinner, with the hap-
atisfied spirit which breathes throughout that psalm.—
nidst of the splendour of royalty, with what amiable
y of gratitude does he look up to the Lord as "his
d;" happier in ascribing all his success to Divine fa-
an to the policy of his councils, or to the force of his

w many instances of divine goodness arose before
pleasing remembrance, when with such relish, he

speaks of the "green pastures and still waters, beside wh God had led him; of his cup which he had made to overflo and of the table which he had prepared for him in the presen of his enemies!" With what perfect tranquillity does he look forward to the time of his passing through "the valley of the shadow of death;" unappalled by that spectre, whose most distant appearance blasts the prosperity of sinners! He fears no evil, as long as "the rod and the staff" of his Divine Shepherd are with him; and, through all the unknown periods of this and of future existence, commits himself to his guidance with secure and triumphant hope: "Surely goodness and mercy will follow me all the days of my life; and I will dwell in the house of the Lord for ever."

8 What a purified, sentimental enjoyment of prosperity is here exhibited! How different from that gross relish of worldly pleasures, which belongs to those who behold only the terrestrial side of things; who raise their views to no higher objects than the succession of human contingencies, and the weak efforts of human ability; who have no protector or patron in the heavens, to enliven their prosperity, or to warm their hearts with gratitude and trust! BLAIR.

SECTION XXIII.

Virtue, when deeply rooted, is not subject to the influence of fortune.

THE city of Sidon having surrendered to Alexander, he ordered Hephestion to bestow the crown on him whom the Sidonians should think most worthy of that honour. Hephestion being at that time resident with two young men of distinction, offered them the kingdom; but they refused it, telling him that it was contrary to the laws of their country, to admit any one to that honour, who was not of the royal family.

2 He then, having expressed his admiration of their disinterested spirit, desired them to name one of the royal race who might remember that he had received the crown through their hands. Overlooking many, who would have been ambitious of this high honour, they made choice of Abdolonymus, whose singular merit had rendered him conspicuous even in the vale of obscurity. Though remotely related to the royal family, a series of misfortunes had reduced him to the necessity of cultivating a garden, for a small stipend, in the suburbs of the city.

3 While Abdolonymus was busily employed in weeding his garden, the two friends of Hephestion, bearing in their hands the ensigns of royalty, approached him, and saluted him

'hey informed him that Alexander had appointed him
ffice; and required him immediately to exchange his
rb, and utensils of husbandry, for the regal robe and
At the same time, they admonished him, when he
be seated on the throne, and have a nation in his
not to forget the humble condition from which he had
ised.

this, at the first, appeared to Abdolonymus as an illu-
the fancy, or an insult offered to his poverty. He
ed them not to trouble him farther with their imper-
ests; and to find some other way of amusing them-
which might leave him in the peaceable enjoyment of
ure habitation.—At length, however, they convinced
at they were serious in their proposal; and prevailed
m to accept the regal office, and accompany them to
ice.

sooner was he in possession of the government, than
d envy created him enemies; who whispered their
s in every place, till at last they reached the ear of
der. He commanded the new-elected prince to be
; and enquired of him, with what temper of mind he
ne his poverty. "Would to Heaven," replied Abdo-
s, "that I may be able to bear my crown with equal
tion: for when I possessed little, I wanted nothing:
ands supplied me with whatever I desired." From
wer, Alexander formed so high an idea of his wisdom,
confirmed the choice which had been made; and an-
neighbouring province to the government of Sidon.

QUINTUS CURTIUS.

SECTION XXIV.

eech of FABRICIUS, *a Roman ambassador, to king*
hus, who attempted to bribe him to his interests, by the
of a great sum of money.

IN regard to my poverty, the king has, indeed, been
ustly informed. My whole estate consists in a house
mean appearance, and a little spot of ground; from
by my own labour, I draw my support. But if, by
ans, thou hast been persuaded to think that this pov-
iders me of less consequence in my own country, or in
gree unhappy, thou art greatly deceived.

ive no reason to complain of fortune: she supplies me
that nature requires; and if I am without superfluities,
so free from the desire of them. With these, I con-
ould be more able to succour the necessitous, the only
ge for which the wealthy are to be envied; but small
possessions are, I can still contribute something

to the support of the state, and the assistan

3 With respect to honours, my country p I am, upon a level with the richest: for I qualifications for great employments, but v She appoints me to officiate in the most aug religion; she intrusts me with the comman she confides to my care the most import My poverty does not lessen the weight and counsels in the senate.

4 The Roman people honour me for th which king Pyrrhus considers as a disgrace. many opportunities I have had to enrich my sure; they are convinced of my disinterest prosperity: and if I have any thing to co return they make me, it is only the excess What value, then, can I put upon thy gold a king can add any thing to my fortune? Alv discharge the duties incumbent upon me, I from self-reproach; and I have an honest fa

SECTION XXV.

Character of JAMES I. *king of En*

NO prince, so little enterprising and so ever so much exposed to the opposite umny and flattery, of satire and panegyric. which began in his time, being still conti his character be as much disputed to this day that of princes who are our contemporaries

2 Many virtues, however, it must be owi sessed of; but not one of them pure, or free gion of the neighbouring vices. His genero profusion, his learning on pedantry, his pac pusillanimity, his wisdom on cunning, his fi fancy and boyish fondness.

3 While he imagined that he was only own authority, he may perhaps be suspect actions, and still more of his pretensions, to on the liberties of his people. While he en exact neutrality, to acquire the good-will of he was able to preserve fully the esteem an His capacity was considerable, but fitter to eral maxims, than to conduct any intricate b

4 His intentions were just, but more ada duct of private life, than to the governm Awkward in his person, and ungainly in his ill qualified to command respect: partial an

affections, he was little fitted to acquire general love. Of feeble temper, more than of a frugal judgment; exposed to ridicule from his vanity, but exempt from our hatred by freedom from pride and arrogance.

5 And, upon the whole, it may be pronounced of his character, that all his qualities were sullied with weakness, and embellished by humanity. Political courage he was certainly devoid of; and from thence chiefly is derived the strong prejudice, which prevails against his personal bravery: an inference, however, which must be owned, from general experience, to be extremely fallacious. HUME.

SECTION XXVI.

CHARLES V. *emperor of Germany, resigns his dominions, and retires from the world.*

THIS great emperor, in the plenitude of his power, and in possession of all the honours which can flatter the heart man, took the extraordinary resolution, to resign his kingoms; and to withdraw entirely from any concern in business the affairs of this world, in order that he might spend the emainder of his days in retirement and solitude.

2 Though it requires neither deep reflection, nor extraorinary discernment, to discover that the state of royalty is ot exempt from cares and disappointments; though most of ose who are exalted to a throne, find solicitude, and satiety, nd disgust, to be their perpetual attendants, in that envied re-eminence; yet, to descend voluntarily from the supreme o a subordinate station, and to relinquish the possession of ower in order to attain the enjoyment of happiness, seems to e an effort too great for the human mind.

3 Several instances, indeed, occur in history, of monarchs who have quitted a throne, and have ended their days in reirement. But they were either weak princes, who took this esolution rashly, and repented of it as soon as it was taken; r unfortunate princes, from whose hands some strong rival ad wrested their sceptre, and compelled them to descend rithreluctance into a private station.

4 Dioclesian is, perhaps, the only prince capable of holding e reigns of government, who ever resigned them from delibrate choice; and who continued, during many years, to enjoy e tranquillity of retirement, without fetching one penitent gh, or casting back one look of desire, towards the power or gnity which he had abandoned.

5 No wonder, then, that Charles's resignation should fill l Europe with astonishment; and give rise, both among his ontemporaries, and among the historians of that period, to

various conjectures concerning the motives whicl a prince, whose ruling passion had been uniforml power, at the age of fifty-six, when objects of amb with full force on the mind, and are pursued witl ardour, to take a resolution so singular and unex

6 The emperor, in pursuance of his determin assembled the states of the Low Countries at Br himself, for the last time, in the chair of state: o which was placed his son, and on the other, h queen of Hungary, regent of the Netherlands, wi retinue of the grandees of Spain and princes o standing behind him.

7 The president of the council of Flanders, mand, explained, in a few words, his intention i extraordinary meeting of the states. He then re ment of resignation, by which Charles surrende Philip all his territories, jurisdiction, and authorit Countries; absolving his subjects there from allegiance to him, which he required them to tra ip his lawful heir; and to serve him with the and zeal that they had manifested, during so lor years, in support of his government.

8 Charles then rose from his seat, and leaning der of the prince of Orange, because he was un without support, he addressed himself to the a from a paper which he held in his hand, in orde memory, he recounted, with dignity, but withou all the great things which he had undertaken an since the commencement of his administration.

9 He observed, that from the seventeenth ye he had dedicated all his thoughts and attention jects, reserving no portion of his time for the ind ease, and very little for the enjoyment of priv that either in a pacific or hostile manner, he had many nine times, Spain six times, France four seven times, the Low Countries ten times, Engla rica as often, and had made eleven voyages by se his health permitted him to discharge his duty, a of his constitution was equal, in any degree, to th fice of governing dominions so extensive, he had ned labour, nor repined under fatigue; that no health was broken, and his vigour exhausted b an incurable distemper, his growing infirmities him to retire; nor was he so fond of reigning, as sceptre in an impotent hand, which was no l

ect his subjects, or to render them happy; that instead sovereign worn out with diseases, and scarcely half alive. ave them one in the prime of life, accustomed already to ven, and who added to the vigour of youth, all the atten- n and sagacity of maturer years; that if during the course a long administration, he had committed any material er- in government, or if, under the pressure of so many and t affairs, and amidst the attention which he had been ed to give to them, he had either neglected or injured of his subjects, he now implored their forgiveness; that, his part, he should ever retain a grateful sense of their lity and attachment, and would carry the remembrance of ng with him to the place of his retreat, as his sweetest con- tion, as well as the best reward for all his services; and is last prayers to Almighty God, would pour forth his ar- t wishes for their welfare.

0 Then turning towards Philip, who fell on his kness and ed his father's hand, "If," says he, "I had left you, by my th, this rich inheritance, to which I have made such large ditions, some regard would have been justly due to my mory on that account; but now, when I voluntarily resign you what I might have still retained, I may well expect the rmest expressions of thanks on your part. With these, wever, I dispense; and shall consider your concern for the lfare of your subjects, and your love of them, as the best most acceptable testimony of your gratitude to me. It your power, by a wise and virtuous administration, to ify the extraordinary proof which I give this day of my ernal affection, and to demonstrate that you are worthy of confidence which I repose in you. Preserve an inviola- regard for religion; maintain the Catholic faith in its pu- ; let the laws of your country be sacred in your eyes: oach not on the rights and privileges of your people; and the time shall ever come, when you shall wish to enjoy the nquillity of private life, may you have a son endowed with h qualities, that you can resign your sceptre to him, with much satisfaction as I give up mine to you."

11 As soon as Charles had finished this long address to his jects, and to their new sovereign, he sunk into the chair, hausted and ready to faint with the fatigue of so extraordi- ry an effort. During his discourse, the whole audience lted into tears; some from admiration of his magnanimity; ers softened by the expressions of tenderness towards his , and of love to his people; and all were affected with e deepest sorrow, at losing a sovereign, who had dis-

tinguished the Netherlands, his native country, wi
lar marks of his regard and attachment.

SECTION XXVII.

The same subject continued.

A FEW weeks after the resignation of the N
Charles, in an assembly no less splendid, and
emonial equally pompous, resigned to his son th
Spain, with all the territories depending on them,
old and in the new world. Of all these vast pos
reserved nothing for himself, but an annual pensio
dred thousand crowns, to defray the charges of his
to afford him a small sum for acts of beneficence a

2 Nothing now remained to detain him from
for which he languished. Every thing having bee
some time for his voyage, he set out for Zuitburgh
where the fleet had orders to rendezvous. In his
er, he passed through Ghent: and after stopping
days, to indulge that tender and pleasing melanch
arises in the mind of every man in the decline of l
ing the place of his nativity, and viewing the scen
jects familiar to him in his early youth, he pursu
ney, accompanied by his son Philip, his daughte
duchess, his sisters the dowager queens of Franc
gary, Maximilian his son-in-law, and a numerous
the Flemish nobility. Before he went on board,
sed them, with marks of his attention and regard;
leave of Philip with all the tenderness of a father v
ced his son for the last time, he set sail under c
large fleet of Spanish, Flemish, and English ships

3 His voyage was prosperous and agreeable;
rived at Laredo in Biscay, on the eleventh day a
Zealand. As soon as he landed, he fell prostr
ground; and considering himself now as dead to
he kissed the earth, and said, "Naked came I
mother's womb, and naked I now return to thee.

y years before; and having been struck at that time with elightful situation of the monastery of St. Justus, belong- o the order of St. Jerome, not many miles distant from place, he had then observed to some of his attendants, that was a spot to which Dioclesian might have retired with sure. The impression had remained so strong on his l, that he pitched upon it as the place of his retreat.

It was seated in a vale of no great extent, watered by a l brook, and surrounded by rising grounds, covered with trees. From the nature of the soil, as well as the tem- ure of the climate, it was esteemed the most healthfu delicious situation in Spain.

Some months before his resignation, he had sent an archi- thither, to add a new apartment to the monastery, for his mmodation; but he gave strict orders that the style of the ling should be such as suited his present station, rather his former dignity. It consisted only of six rooms, four em in the form of friars' cells, with naked walls; the r two, each twenty feet square, were hung with brown n, and furnished in the most simple manner. They were n a level with the ground, with a door on one side into a en, of which Charles himself had given the plan, and had l it with various plants, which he proposed to cultivate his own hands. On the other side, they communicated the chapel of the monastery, in which he was to perform levotions.

Into this humble retreat, hardly sufficient for the comfort- accommodation of a private gentleman, did Charles r, with twelve domestics only. He buried there, in soli- and silence, his grandeur, his ambition, together with all e vast projects, which, during half a century, had alarmed agitated Europe; filling every kingdom in it, by turns, the terror of his arms, and the dread of being subjected s power.

In this retirement, Charles formed such a plan of life for elf, as would have suited the condition of a private per- of a moderate fortune. His table was neat but plain; his estics few; his intercourse with them familiar; all the bersome and ceremonious forms of attendance on his on were entirely abolished, as destructive of that social and tranquillity, which he courted, in order to sooth the inder of his days. As the mildness of the climate, togeth ith his deliverance from the burdens and cares of gov ment, procured him, at first, a considerable remission the acute pains with which he had been long torment e enjoyed, perhaps, more complete satisfaction in this

humble solitude, than all his grandeur had ever

6 The ambitious thoughts and projects whicl engrossed and disquieted him, were quite effac mind. Far from taking any part in the political of the princes of Europe, he restrained his cu from any inquiry concerning them; and he see the busy scene which he had abandoned, with all t and indifference arising from his thorough expe vanity, as well as from the pleasing reflection o entangled himself from its cares. DR. RO

PART II.

PIECES IN POETRY.

CHAPTER I.

SELECT SENTENCES AND PARAGRAPH

SECTION I.

SHORT AND EASY SENTENCES.

Education.

'TIS education forms the common mind':
Just as the twig is bent', the tree's inclin'd

Candour.

With pleasure let us own our errors past',
And make each day a critic on the last'.

Reflection.

A soul without reflection', like a pile
Without inhabitant', to ruin runs'.

Secret virtue.

The private path', the secret acts of men',
If noble', far the noblest of their lives'.

Necessary knowledge easily attained.

Our needful knowledge', like our needful food',
Unhedg'd', lies open in life's common field',
And bids all welcome to the vital feast'.

Disappointment.

Disappointment lurks in many a prize',
As bees in flow'rs', and stings us with success'.

Virtuous elevation.

The mind that would be happy', must be great :
Great in its wishes'; great in its surveys'.
Extended views a narrow mind extend'.

NOTE.—In the first chapter, the Compiler has exhibited a riety of poetical construction, for the young reader's preparato

Natural and fanciful life.

no lives to nature', rarely can be poor';
no lives to fancy', never can be rich'.

Charity.

faith' and hope' the world will disagree';
it all mankind's concern is charity'.

The prize of Virtue.

hat nothing earthly gives', or can destroy',
ne soul's calm sunshine', and the heart-felt joy',
virtue's prize'.

Sense and modesty connected.

strustful sense with modest caution speaks';
still looks home', and short excursions makes';
ut rattling nonsense in full volleys breaks'.

Moral discipline salutary.

eav'n gives us friends to bless the present scene',
esumes them to prepare us for the next'.
ll evils natural are moral goods';
ll discipline, indulgence', on the whole',

Present blessings undervalued.

Like birds', whose beauties languish', half conceal'd,'
Till', mounted on the wing', their glossy plumes
Expanded', shine with azure', green', and gold',
How blessings brighten as they take their flight'!

Hope.

Hope', of all passions', most befriends us here';
Passions of prouder name befriend us less'.
Joy has her tears', and transport has her death';
Hope', like a cordial', innocent', though strong',
Man's heart', at once', inspirits' and serenes'.

Happiness modest and tranquil.

———Never man was truly blest',
ut it compos'd and gave him such a cast',
s folly might mistake for want of joy';
cast unlike the triumph of the proud';
modest aspect', and a smile at heart'.

True greatness.

ho noble ends by noble means obtains',
' failing', smiles in exile' or in chains',
ke good Aurelius', let him reign', or bleed
ke Socrates', that man is great indeed'.

The tear of sympathy.

o radiant pearl', which crested fortune wears',
o gem', that twinkling hangs from beauty's ears',

Nor the bright stars′, which night's blue arch adorn
Nor rising suns that gild the vernal morn′,
Shine with such lustre′, as the tear that breaks′,
For others' wo′, down Virtue's manly cheeks`.

SECTION II.

VERSES IN WHICH THE LINES ARE OF DIFFERENT L

Bliss of celestial Origin.

RESTLESS mortals toil for nought`;
Bliss in vain from earth is sought`;
Bliss′, a native of the sky′,
Never wanders`. Mortals′, try`;
There you cannot seek in vain`;
For to seek her′, is to gain`.

The Passions.

The passions are a num'rous crowd`,
Imperious`, positive′, and loud`.
Curb these licentious sons of strife`;
Hence chiefly rise the storms of life`:
If they grow mutinous′, and rave′,
They are thy masters′, thou their slave`.

Trust in Providence recommended.

'Tis Providence alone secures′,
In ev'ry change′, both mine′ and yours`.
Safety consists not in escape
From dangers of a frightful shape′:
An earthquake may be bid to spare
The man that's strangled by a hair.
Fate steals along with silent tread′,
Found oft'nest in what least we dread`;
Frowns in the storm with angry brow′,
But in the sunshine′, strikes the blow`.

Epitaph.

How lov'd′, how valu'd once′, avails thee not`;
To whom related′, or by whom begot`:
A heap of dust alone remains of thee`;
'Tis all thou art′, and all the proud shall be`.

Fame.

All fame is foreign′, but of true desert`;
Plays round the head′, but comes not to the heart.
One self-approving hour′, whole years outweighs
Of stupid starers′, and of loud huzzas`;
And more true joy Marcellus exil'd feels′,
Than Cæsar with a senate at his heels`.

Virtue the guardian of youth.

Down the smooth stream of life the stripling darts',
Gay as the morn`; bright glows the vernal sky',
Hope swells his sails', and Passion steers his course`.
Safe glides his little bark along the shore',
Where Virtue takes her stand`: but if too far
He launches forth beyond discretion's mark',
Sudden the tempest scowls`, the surges roar`,
Blot his fair day', and plunge him in the deep`.

Sunrise.

But yonder comes the pow'rful king of day',
Rejoicing in the east`. The less'ning cloud',
The kindling azure', and the mountain's brow',
Illum'd with fluid gold', his near approach
Betoken glad`. Lo', now', apparent all
Aslant the dew-bright earth', and colour'd air',
He looks in boundless majesty abroad',
And sheds the shining day', that burnish'd plays
On rocks`, and hills`, and tow'rs`, and wand'ring streams',
High gleaming from afar`.

Self-government.

May I govern my passions with absolute sway';
And grow wiser` and better' as life wears away`.

Shepherd.

On a mountain', stretch'd beneath a hoary willow',
Lay a shepherd swain', and view'd the rolling billow`.

SECTION III.

VERSES CONTAINING EXCLAMATIONS, INTERROGATIONS, AND PARENTHESES.

Competence.

A COMPETENCE is all we can enjoy`:
Oh'! be content', where Heav'n can give no more`!

Reflection essential to happiness.

Much joy not only speaks small happiness',
But happiness that shortly must expire`.
Can joy', unbottom'd in reflection', stand'?
And', in a tempest', can reflection live'?

Friendship.

Can gold gain friendship'? Impudence of hope`!
As well mere man an angel might beget`.
Love', and love only', is the loan for love`.
Lorenzo'! pride repress`; nor hope to find
A friend', but what has found a friend in thee`.
All like the purchase'; few the price will pay`:
And this makes friends such miracles below`.

Patience.

Beware of desp'rate steps`. The darkest day
(Live till to-morrow´) will have pass'd away`.

Luxury.

——————————O luxury`!
Bane of elated life`, of affluent states`,
What dreary change´, what ruin is not thine`!
How doth thy bowl intoxicate the mind`!
To the soft entrance of thy rosy cave´,
How dost thou lure the fortunate and great`!
Dreadful attraction`!

Virtuous activity.

Seize´, mortals´! seize the transient hour`;
Improve each moment as it flies`:
Life's a short summer`—man a flow r`;
He dies´—Alas´!—how soon he dies`!

The source of happiness.

Reason's whole pleasure`, all the joys of sense´,
Lie in three words`; health`, peace´, and competence`:
But health consists with temperance alone`;
And peace´, O virtue´! peace is all thy own`.

Placid emotion.

Who can forbear to smile with nature`? Can
The stormy passions in the bosom roll´,
While ev'ry gale is peace´, and ev'ry grove
Is melody´?

Solitude.*

O sacred solitude`; divine retreat`!
Choice of the prudent´! envy of the great`!
By thy pure stream`, or in thy waving shade´,
We court fair wisdom´, that celestial maid`:
The genuine offspring of her lov'd embrace´,
(Strangers on earth´ are innocence´ and peace`.
There from the ways of men laid safe ashore´,
We smile to hear the distant tempest roar`;
There´, bless'd with health´, with bus'ness unperplex'd
This life we relish´, and ensure the next`.

Presume not on to-morrow.

In human hearts what bolder thoughts can rise´,
Than man's presumption on to-morrow's dawn`?
Where is to-morrow`? In another world`.
For numbers this is certain`; the reverse
Is sure to none`.

* By solitude here is meant, a temporary seclusion from the world.

Dum vivimus vivamus.—*While we live, let us live.*

Live', while you live'," the epicure would say',
And seize the pleasures of the present day`."
Live', while you live'," the sacred preacher cries',
And give to God each moment as it flies`."
ord! in my views', let both united be`;
live in pleasure', when I live to thee`!—DODDRIDGE.

SECTION IV.

VERSES IN VARIOUS FORMS.

The security of Virtue.

LET coward guilt', with pallid fear',
To shelt'ring caverns fly',
nd justly dread the vengeful fate',
That thunders through the sky`.
'rotected by that hand', whose law',
The threat'ning storms obey',
ntrepid virtue smiles secure',
As in the blaze of day`.

Resignation.

nd Oh'! by error's force subdu'd',
Since oft my stubborn will
'repost'rous shuns the latent good',
And grasps the specious ill',
Not to my wish', but to my want',
Do thou thy gifts apply`;
Unask'd', what good thou knowest grant';
What ill', though ask'd', deny`.

Compassion.

have found out a gift for my fair`;
I have found where the wood-pigeons breed`:
But let me that plunder forbear`!
She will say', 'tis a barbarous deed`.
For he ne'er can be true', she averr'd',
Who can rob a poor bird of its young`:
And I lov'd her the more, when I heard
Such tenderness fall from her tongue`.

Epitaph.

Here rests his head upon the lap of earth',
A youth to fortune and to fame unknown`;
Fair science frown'd not on his humble birth',
And melancholy mark'd him for her own`.
Large was his bounty', and his soul sincere`;
Heav'n did a recompense as largely send`:
He gave to mis'ry all he had`—a tear`;
He gain'd from Heav'n' ('twas all he wish'd') a friend`

No further seek his merits to disclose',
Or draw his frailties from their dread abode',
(There they alike in trembling hope repose',)
The bosom of his Father' and his God'.

Joy and sorrow connected.

Still', where rosy pleasure leads',
See a kindred grief pursue';
Behind the steps that mis'ry treads',
Approaching comforts view'.
The hues of bliss more brightly glow',
Chastis'd by sable tints of wo';
And blended form', with artful strife',
The strength' and harmony of life'.

The golden mean.

He that holds fast the golden mean',
And lives contentedly between'
The little and the great',
Feels not the wants that pinch the poor',
Nor plagues that haunt the rich man's door',
Imbitt'ring all his state'.
The tallest pines', feel most the pow'r
Of wint'ry blast'; the loftiest tow'r',
Comes heaviest to the ground'.
The bolts that spare the mountain's side',
His cloud-capt eminence divide';
And spread the ruin round'.

Moderate views and aims recommended.

With passions unruffled', untainted with pride',
By reason my life let me square';
The wants of my nature', are cheaply supplied';
And the rest are but folly and care'.
How vainly', through infinite trouble and strife',
The many their labours employ'!
Since all that is truly delightful in life',
Is what all', if they please', may enjoy'.

Attachment to life.

The tree of deepest root is found',
Least willing still to quit the ground':
'Twas therefore said', by ancient sages',
That love of life increas'd with years',
So much', that in our later stages',
When pains grow sharp', and sickness rages',
The greatest love of life appears'.

*Virtue's address to pleasure.**

Vast happiness enjoy thy gay allies'!
A youth of follies', an old age of cares';

* Sensual pleasure.

Young yet enervate`, old yet never wise`,
Vice wastes their vigour´, and their mind impairs`.
Vain´, idle`, delicate`, in thoughtless ease´,
Reserving woes for age´, their prime they spend`;
All wretched`, hopeless`, in the evil days´,
With sorrow to the verge of life they tend`.
Griev'd with the present`, of the past asham'd´,
They live and are despis'd´; they die´, no more are nam'd`.

SECTION V.

VERSES IN WHICH SOUND CORRESPONDS TO SIGNIFICATION.

Smooth and rough verse.

SOFT is the strain´ when zephyr gently blows´,
And the smooth stream in smoother numbers flows`.
But when loud surges lash the sounding shore´,
The hoarse´, rough verse´, should like the torrent roar`.

Slow motion imitated.

When Ajax strives some rock's vast weight to throw´,
The line too labours´, and the words move slow`.

Swift and easy motion.

Not so when swift Camilla scours the plain`,
Flies o'er th' unbending corn´, and skims along the main`.

Felling trees in a wood.

Loud sounds the axe`, redoubling strokes´ on strokes`;
On all sides round´, the forest hurls her oaks
Headlong`. Deep echoing groan the thickets brown`;
Then rustling`, crackling`, crashing´, thunder down`.

Sound of a bow-string.

——————The string let fly
Twang'd short and sharp´, like the shrill swallow's cry`.

The Pheasant.

See´! from the brake´, the whirring pheasant springs´,
And mounts exulting on triumphant wings`.

Scylla and Charybdis.

Dire Scylla there a scene of horror forms´,
And here Charybdis fills the deep with storms`.
When the tide rushes from her rumbling caves´,
The rough rock roars´, tumultuous boil the waves`.

Boisterous and gentle sounds.

Two craggy rocks projecting to the main´,
The roaring winds tempestuous rage restrain`:
Within´, the waves in softer murmurs glide´,
And ships secure without their hawsers ride`.

Laborious and impetuous motion.

With many a weary step\, and many a groan′,
Up the high hill, he heaves a huge round stone\:
The huge round stone, resulting with a bound′,
Thunders impetuous down′, and smokes along the g

Regular and slow movement.

First march the heavy mules securely slow′,
O'er hills\, o'er dales\, o'er crags\, o'er rocks they go

Motion slow and difficult.

A needless Alexandrine ends the song′,
That′, like a wounded snake′, drags its slow length

A rock torn from the brow of a mountain.

Still gath'ring force′, it smokes′, and urg'd amain′,
Whirls\, leaps\, and thunders down′, impetuous to th

Extent and violence of the waves.

The waves behind impel the waves before′,
Wide-rolling\, foaming high′, and tumbling to the sl

Pensive numbers.

In these deep solitudes and awful cells′,
Where heav'nly pensive contemplation dwells′,
And ever-musing melancholy reigns\.

Battle.

′———Arms\ on armour′, clashing′, bray'd
Horrible discord\ ; and the madding wheels
Of brazen fury′, rag'd\.

Sound imitating reluctance.

For who′, to dumb forgetfulness a prey′,
This pleasing anxious being e'er resign'd′ ;
Left the warm precincts of the cheerful day′,
Nor cast one longing′, ling'ring look behind\ ?

SECTION VI.

PARAGRAPHS OF GREATER LENGTH.

Connubial affection.

THE love that cheers life's latest stage,
Proof against sickness and old age,
Preserv'd by virtue from declension,
Becomes not weary of attention :
But lives, when that exterior grace,
Which first inspired the flame, decays.
'Tis gentle, delicate, and kind,
To faults compassionate, or blind ;
And will with sympathy endure
Those evils it would gladly cure.
But angry, coarse, and harsh expression,
Shows love to be a mere profession ;

Proves that the heart is none of his,
Or soon expels him if it is.

Swarms of flying insects.

Thick in yon stream of light, a thousand ways,
Upward and downward, thwarting and convolv'd,
The quiv'ring nations sport; till, tempest-wing'd,
Fierce winter sweeps them from the face of day.
Ev'n so, luxurious men, unheeding, pass
An idle summer life, in fortune's shine,
A season's glitter! Thus they flutter on,
From toy to toy, from vanity to vice;
Till, blown away by death, oblivion comes
Behind, and strikes them from the book of life.

Beneficence its own reward.

My fortune (for I'll mention all,
And more than you dare tell) is small;
Yet ev'ry friend partakes my store,
And want goes smiling from my door.
Will forty shillings warm the breast
Of worth or industry distress'd!
This sum I cheerfully impart;
'Tis fourscore pleasures to my heart:
And you may make, by means like these,
Five talents ten, whene'er you please.
'Tis true, my little purse grows light;
But then I sleep so sweet at night!
This grand specific will prevail,
When all the doctor's opiates fail.

Virtue the best treasure.

Virtue, the strength and beauty of the soul,
Is the best gift of Heav'n: a happiness
That, even above the smiles and frowns of fate,
Exalts great nature's favourites: a wealth
That ne'er encumbers; nor to baser hands
Can be transferr'd. It is the only good
Man justly boasts of, or can call his own.
Riches are oft by guilt and baseness earn'd.
But for one end, one much-neglected use,
Are riches worth our care; (for nature's wants
Are few, and without opulence supplied;)
This noble end is to produce the soul;
To show the virtues in their fairest light,
And make humanity the minister
Of bounteous Providence.

Contemplation.

As yet 'tis midnight deep. The weary clouds,
Slow meeting, mingle into solid gloom.
Now, while the drowsy world lies lost in sleep,
Let me associate with the serious night,
And contemplation, her sedate compeer;
Let me shake off th' intrusive cares of day,
And lay the meddling senses all aside.
Where now, ye lying vanities of life!
Ye ever tempting, ever cheating train!
Where are you now? and what is your amount?
Vexation, disappointment, and remorse.
Sad, sick'ning thought! And yet, deluded man,
A scene of crude disjointed visions past,
And broken slumbers, rises still resolv'd,
With new flush'd hopes, to run the giddy round.

Pleasure of piety.

A Deity believ'd, is joy begun;
A Deity ador'd, is joy advanc'd;
A Deity belov'd, is joy matur'd.
Each branch of piety delight inspires:
Faith builds a bridge from this world to the next,
O'er death's dark gulf, and all its horror hides;
Praise, the sweet exhalation of our joy,
That joy exalts, and makes it sweeter still;
Pray'r ardent opens heav'n, lets down a stream
Of glory, on the consecrated hour
Of man in audience with the Deity.

CHAPTER II.

NARRATIVE PIECES.

SECTION I.

The bears and the bees.

AS two young bears', in wanton mood',
Forth issuing from a neighbouring wood',
Came where th' industrious bees had stor'd',
In artful cells', their luscious hoard';
O'erjoy'd they seiz'd', with eager haste',
Luxurious on the rich repast`.
Alarm'd at this', the little crew',
About their ears', vindictive flew`.
2 The beasts', unable to sustain
Th' unequal combat', quit the plain`:
Half-blind with rage`, and mad with pain',
Their native shelter they regain`;

There sit', and now', discreeter grown',
Too late their rashness they bemoan';
And this by dear experience gain',
That pleasure's ever bought with pain'.

3 So when the gilded baits of vice',
Are plac'd before our longing eyes',
With greedy haste we snatch our fill',
And swallow down the latent ill':
But when experience opes our eyes',
Away the fancied pleasure flies'.
It flies', but oh'! too late we find',
It leaves a real sting behind'.—MERRICK.

SECTION II.

The nightingale and the glow-worm.

A NIGHTINGALE', that all day long
Had cheer'd the village with his song',
Nor yet at eve his note suspended',
Nor yet when eventide was ended',
Began to feel', as well he might',
The keen demands of appetite';
When', looking eagerly around',
He spied far off', upon the ground',
A something shining in the dark',
And knew the glow-worm by his spark'.
So', stooping down from hawthorn top',
He thought to put him in his crop'.

2 The worm', aware of his intent',
Harangued him thus', right eloquent'—
"Did you admire my lamp'," quoth he',
"As much as I your minstrelsy',
You would abhor to do me wrong',
As much as I to spoil your song';
For 'twas the self-same Pow'r divine',
Taught you to sing', and me to shine';
That you with music', I with light',
Might beautify' and cheer the night'."

3 The songster heard his short oration',
And', warbling out his approbation',
Releas'd him', as my story tells',
And found a supper somewhere else'.
Hence', jarring sectaries may learn',
Their real int'rest to discern';
That brother' should not war with brother'
And worry' and devour each other':

But sing and shine by sweet consent',
Till life's poor', transient night', is spent';
Respecting', in each other's case',
The gifts of nature' and of grace'.

4 Those Christians best deserve the name',
Who studiously make peace their aim':
Peace', both the duty' and the prize'
Of him that creeps', and him that flies'.—COWPER

SECTION III.

The trials of virtue.

PLAC'D on the verge of youth', my mind
Life's op'ning scene survey'd':
I view'd its ills of various kind',
Afflicted and afraid'.

2 But chief my fear the dangers mov'd
That virtue's path enclose':
My heart the wise pursuit approv'd';
But O', what toils oppose'!

3 For see', ah see'! while yet her ways
With doubtful step I tread',
A hostile world its terrors raise',
Its snares delusive spread'.

4 O how shall I', with heart prepar'd',
Those terrors learn to meet'?
How', from the thousand snares to guard
My unexperienc'd feet'?

5 As thus I mus'd', oppressive sleep',
Soft o'er my temples drew
Oblivion's veil'.—The wat'ry deep',
(An object strange' and new',)

6 Before me rose': on the wide shore
Observant as I stood',
The gathering storms around me roar',
And heave the boiling flood'.

7 Near and more near the billows rise';
Ev'n now my steps they lave';
And death', to my affrighted eyes',
Approach'd in every wave'.

8 What hope', or whither to retreat'!
Each nerve at once unstrung';
Chill fear had fetter'd fast my feet',
And chain'd my speechless tongue'.

9 I felt my heart within me die`;
When sudden to mine ear
A voice´, descending from on high´,
Reprov'd my erring fear`.

10 "What tho' the swelling surge thou see
Impatient to devour´;
Rest´, mortal´, rest on God's decree´,
And thankful own his pow'r`.

11 Know´, when he bade the deep appear´,
'Thus far´,' th' Almighty said´,
'Thus far´, no farther´, rage`; and here
'Let thy proud waves be stay'd`.'"

12 Heard`; and lo´! at once controll'd´,
The waves´, in wild retreat´,
Back on themselves reluctant roll'd´,
And´, murm'ring´, left my feet`.

13 Deeps`, to assembling deeps´, in vain
Once more the signal gave`:
The shores the rushing weight sustain´,
And check th' usurping wave`.

14 Convinc'd´, in nature's volume wise´,
The imag'd truth I read`;
And sudden from my waking eyes´,
Th' instructive vision fled`.

15 Then why thus heavy´, O my soul`!
Say´, why distrustful still´,
Thy thoughts with vain impatience roll
O'er scenes of future ill`?

16 Let faith suppress each rising fear´,
Each anxious doubt exclude`:
Thy Maker's will has plac'd thee here´,
A Maker wise´ and good`!

17 He to thy ev'ry trial knows´,
Its just restraint to give`;
Attentive to behold thy woes´,
And faithful to relieve`.

18 Then why thus heavy´, O my soul`!
Say´, why distrustful still´,
Thy thoughts with vain impatience roll´,
O'er scenes of future ill`?

19 Tho' griefs unnumber'd throng thee round´,
Still in thy God confide´,
Whose finger marks the seas their bound´,
And curbs the headlong tide`.—MERRICK.

SECTION IV.

The youth and the philosopher.

A GRECIAN youth of talents rare',
Whom Plato's philosophic care',
Had form'd for virtue's nobler view',
By precept` and example too',
Would often boast his matchless skill',
To curb the steed', and guide the wheel`;
And as he pass'd the gazing throng',
With graceful ease`, and smack'd the thong',
The idiot wonder they express'd',
Was praise' and transport to his breast`.

2 At length', quite vain', he needs would show
His master what his art could do`;
And bade his slaves the chariot lead
To Academus' sacred shade`.
The trembling grove confess'd its fright`;
The wood-nymph started at the sight`;
The muses drop the learned lyre',
And to their inmost shades retire`.

3 Howe'er', the youth', with forward air',
Bows to the sage', and mounts the car`.
The lash resounds`, the coursers spring',
The chariot marks the rolling ring`;
And gath'ring crowds', with eager eyes',
And shouts', pursue him as he flies`.

4 Triumphant to the goal return'd',
With nobler thirst his bosom burn'd`;
And now along th' indented plain',
The self-same track he marks again`;
Pursues with care the nice design',
Nor ever deviates from the line`.
Amazement seiz'd the circling crowd`;
The youths with emulation glow'd`;
Ev'n bearded sages hail'd the boy',
And all but Plato gaz'd with joy`.

5 For he', deep-judging sage', beheld
With pain the triumphs of the field`:
And when the charioteer drew nigh',
And', flush'd with hope', had caught his eye',
"Alas'! unhappy youth'," he cry'd',
"Expect no praise from me'," (and sigh'd',)

6 "With indignation I survey
Such skill` and judgment' thrown away`:

The time profusely squander'd there',
On vulgar arts beneath thy care',
If well employ'd', at less expense',
Had taught thee honour`, virtue', sense`;
And rais'd thee from a coachman's fate',
To govern men', and guide the state`." WHITEHEAD.

SECTION V.

Discourse between Adam and Eve, retiring to rest.

NOW came still ev'ning on', and twilight gray
Had in her sober liv'ry', all things clad`.
Silence accompanied`; for beast` and bird',
They to their grassy couch`, these to their nests',
Were sunk`; all but the wakeful nightingale`.
She', all night long', her am'rous descant sung`:
Silence was pleas'd`. Now glow'd the firmament
With living sapphires`: Hesperus', that led
The starry host', rode brightest', till the moon',
Rising in clouded majesty', at length',
Apparent queen', unveil'd her peerless light',
And o'er the dark her silver mantle threw`.

2 When Adam thus to Eve`: "Fair consort', th' hour
Of night', and all things now retir'd to rest',
Mind us of like repose`; since God hath set
Labour` and rest', as day` and night', to men
Successive', and the timely dew of sleep',
Now falling with soft slumb'rous weight', inclines
Our eye-lids`. Other creatures all day long
Rove idle unemploy'd', and less need rest`:
Man hath his daily work of body`, or of mind'
Appointed', which declares his dignity',
And the regard of Heav'n on all his ways`;
While other animals unactive range',
And of their doings God takes no account`.

3 To-morrow', ere fresh morning streak the east
With first approach of light', we must be risen',
And at our pleasant labour`; to reform
Yon flow'ry arbours`, yonder alleys green`,
Our walk at noon', with branches overgrown',
That mock our scant manuring', and require
More hands than ours to lop their wanton growth`.
Those blossoms also', and those dropping gums',
That lie bestrown', unsightly and unsmooth',
Ask riddance', if we mean to tread with ease`.
Mean while', as nature wills', night bids us rest`."

4 To whom thus Eve,′ with perfect beauty adorn'd′:
" My author` and disposer′, what thou bidst′,
Unargu'd′, I obey`; so God ordains`.
With thee conversing′, I forget all time`;
All seasons` and their change′, all please alike`.
Sweet is the breath of morn′, her rising sweet′,
With charm of earliest birds`; pleasant the sun′,
When first on this delightful land he spreads
His orient beams` on herb′, tree`, fruit`, and flow'r
Glist'ring with dew`; fragrant the fertile earth′,
After soft show'rs`; and sweet the coming on
Of grateful evening mild`; then silent night′,
With this her solemn bird′, and this fair moon′,
And these′, the gems of heav'n′, her starry train`:
5 But neither breath of morn′, when she ascends
With charm of earliest birds`; nor rising sun
On this delightful land`; nor herb`, fruit`, flow'r′,
Glist'ring with dew`; nor fragrance after show'rs`
Nor grateful evening mild`; nor silent night′,
With this her solemn bird`; nor walk by moon`,
Or glitt'ring star-light′,—without thee is sweet`.
But wherefore all night long shine these`? for who
This glorious sight′, when sleep hath shut all eyes`
6 To whom our gen'ral ancestor reply'd`:
" Daughter of God and man′, accomplish'd Eve′,
These have their course to finish round the earth′,
By morrow ev'ning`; and from land to land′,
In order′, though to nations yet unborn′,
Minist'ring light prepar'd′, they set and rise′;
Lest total darkness should by night regain
Her old possession′, and extinguish life
In nature and all things`; which these soft fires
Not only enlighten′, but′, with kindly heat
Of various influence′, foment`, and warm′,
Temper′, or nourish`; or in part shed down
Their stellar virtue on all kinds that grow
On earth′, made hereby apter to receive
Perfection from the sun's more potent ray`.
7 These then′, though unbeheld in deep of night′,
Shine not in vain`; nor think′, though men were n
That heav'n would want spectators′, God want pr
Millions of spiritual creatures walk the earth
Unseen′, both when we wake,′ and when we sleep
All these with ceaseless praise his works behold′,
Both day′ and night`. How often′, from the steep
Of echoing hill` or thicket′, have we heard

Celestial voices to the midnight air',
Sole', or responsive each to others' note',
Singing their great Creator'? Oft in bands',
While they keep watch', or nightly rounding walk
With heav'nly touch of instrumental sounds',
In full harmonic number join'd', their songs
Divide the night', and lift our thoughts to heav'n'."
Thus talking hand in hand alone they pass'd
On to their blissful bow'r'.——————
——————There arriv'd', both stood',
Both turn'd'; and under open sky', ador'd
The God that made the sky', air', earth', and heav'n',
Which they beheld', the moon's resplendent globe',
And starry pole'. "Thou also mad'st the night',
Maker Omnipotent', and thou the day',
Which we', in our appointed work employ'd',
Have finish'd', happy in our mutual help',
And mutual love', the crown of all our bliss
Ordain'd by thee'; and this delicious place',
For us too large', where thy abundance wants
Partakers', and uncropt falls to the ground'.
But thou hast promis'd from us two a race',
To fill the earth', who shall with us extol
Thy goodness infinite', both when we wake',
And when we seek', as now', thy gift of sleep'." MILTON

SECTION VI.

Religion and Death.

LO'! a form', divinely bright',
Descends', and bursts upon my sight';
A seraph of illustrious birth'!
(Religion was her name on earth';)
Supremely sweet her radiant face',
And blooming with celestial grace'!
Three shining cherubs form'd her train',
Wav'd their light wings', and reach'd the plain':
Faith', with sublime and piercing eye',
And pinions flutt'ring for the sky';
Here Hope', that smiling angel stands',
And golden anchors grace her hands';
There Charity', in robes of white',
Fairest and fav'rite maid of light'.
2 The seraph spoke'—" 'Tis Reason's part
To govern and to guard the heart';
To lull the wayward soul to rest',
When hopes' and fears', distract the breast'.

Reason may calm *this* doubtful strife′,
And steer thy bark through various life‵:
But when the storms of death are nigh′,
And midnight darkness veils the sky′,
Shall Reason *then* direct thy sail′,
Disperse the clouds′, or sink the gale′ ?
Stranger′, *this* skill alone is *mine*‵,
Skill that transcends *his* scanty line‵."

3 " Revere thyself‵—thou'rt near allied
To angels on thy better side‵.
How various e'er their ranks‵ or kinds′,
Angels are but unbodied minds‵:
When the partition-walls decay′,
Men emerge angels from their clay.‵
Yes′, when the frailer body dies′,
The soul asserts her kindred skies‵.
But minds′, though sprung from heav'nly race′,
Must first be tutor'd for the place‵;
The joys above are understood′,
And relish'd only by the good‵.
Who shall assume this guardian care‵;
Who shall secure their birth-right there‵ ?
Souls are *my* charge‵—to me 'tis giv'n
To train them for their native heav'n‵."

4 " Know then′—who bow the early knee′,
And give the willing heart to me′;
Who wisely′, when Temptation waits′,
Elude her frauds‵, and spurn her baits′;
Who dare to own my injur'd cause′,
Though fools deride my sacred laws′;
Or scorn to deviate to the wrong′,
Though persecution lifts her thong′;
Though all the sons of hell conspire
To raise the stake‵ and light the fire′;
Know′, that for *such* superior souls′,
There lies a bliss beyond the poles‵:
Where spirits shine with purer ray′,
And brighten to meridian day‵;
Where love′, where boundless friendship rules‵;
(No friends that change′, no love that cools‵;)
Where rising floods of knowledge roll′,
And pour‵, and pour′ upon the soul‵!"

5 " But where's the passage to the skies‵?—
The road through death's black valley lies‵.
Nay′, do not shudder at my tale‵;
Tho' dark the shades′, yet safe the vale‵.

This path the *best* of men have trod`;
And who'd decline the road to God`?
Oh`! 'tis a glorious boon to die`!
This favour can't be priz'd too high`."
While thus she spoke´, my looks express'd
The raptures kindling in my breast`;
My soul a fix'd attention gave`;
When the stern monarch of the grave´,
With haughty strides approach'd`:—amaz'd
I stood´, and trembled as I gaz'd`.
The seraph calm'd each anxious fear´,
And kindly wip'd the falling tear`;
Then hasten'd´, with expanded wing´,
To meet the pale´, terrific king`.
But *now* what milder scenes arise`!
The tyrant drops his hostile guise`;
He seems a youth divinely fair`;
In graceful ringlets waves his hair`;
His wings their whit'ning plumes display´,
His burnish'd plumes´, reflect the day`;
Light flows his shining azure vest´,
And all the angel stands confess'd`.
I view'd the change with sweet surprise`;
And´, Oh´! I panted for the skies`:
Thank'd heav'n´, that e'er I drew my breath´,
And triumph'd in the thoughts of death`.—COTTON.

CHAPTER III.

DIDACTIC PIECES.

SECTION I.

The vanity of wealth.

NO more thus brooding o'er yon heap´,
With av'rice painful vigils keep`;
Still unenjoy'd the present store´,
Still endless sighs are breath'd for more`.
Oh´! quit the shadow`, catch the prize´,
Which not all *India's* treasure buys`!
To purchase heav'n has gold the pow'r´?
Can gold remove the mortal hour´?
In life´, can *love* be bought with gold´?
Are *friendship's* pleasures to be sold´?
No`—all that's worth a wish`—a thought´,
Fair virtue gives unbrib'd´, unbought`.
Cease then on trash thy hopes to bind`;
Let nobler views engage thy mind`.—DR. JOHNSON.

SECTION II.

Nothing formed in vain.

LET no presuming impious railer tax
Creative wisdom′, as if aught was form′d
In vain′, or not for admirable ends`.
Shall little′, haughty ignorance pronounce
His works unwise′, of which the smallest part
Exceeds the narrow vision of her mind′?
As if′, upon a full-proportion′d dome′,
On swelling columns heav′d the pride of art′,
A critic-fly′, whose feeble ray scarce spreads
An inch around′, with blind presumption bold′,
Should dare to tax the structure of the whole`.

2 And lives the man′, whose universal eye
Has swept at once th′ unbounded scheme of things;
Mark′d their dependence so′, and firm accord′,
As with unfault′ring accent to conclude′,
That this availeth nought′? Has any seen
The mighty chain of beings′, less′ning down
From infinite perfection′, to the brink
Of dreary nothing′, desolate abyss′!
From which astonish′d thought′, recoiling′, turns′?
Till then alone let zealous praise ascend′,
And hymns of holy wonder to that POWER′,
Whose wisdom shines as lovely in our minds′,
As on our smiling eyes his servant sun`.—THOMSON

SECTION III.

On pride.

OF all the causes′, which conspire to blind
Man's erring judgment`, and misguide the mi
What the weak head with strongest bias rules′,
Is pride`; the never-failing vice of fools`.
Whatever nature has in worth deny′d′,
She gives in large recruits of needful pride`!
For′, as in bodies′, thus in souls′, we find
What wants in blood` and spirits′, swell′d with wind
Pride′, where wit fails′, steps in to our defence′,
And fills up all the mighty void of sense`.

2 If once right reason drives that cloud away′,
Truth breaks upon us with resistless day`.
Trust not yourself`; but′, your defects to know′,
Make use of ev′ry friend′—and ev′ry foe`.
A little learning is a dangerous thing`;
Drink deep′, or taste not the Pierian spring`:

There *shallow* draughts intoxicate the brain',
And drinking *largely* sobers us again'.

Fir'd at first sight with what the muse imparts',
In fearless youth', we tempt the heights of arts';
While', from the bounded level of our mind',
Short views we take', nor see the lengths behind';
But more advanc'd', behold', with strange surprise',
New distant scenes of endless science rise'!
So', pleas'd at first the tow'ring Alps we try',
Mount o'er the vales', and seem to tread the sky';
Th' eternal snows appear already past',
And the first clouds' and mountains' seem the last';
But', those attain'd', we tremble to survey
The growing labours of the lengthen'd way';
Th' increasing prospect tires our wand'ring eyes';
Hills' peep o'er hills', and Alps' on Alps' arise'.—POPE

SECTION IV.

Cruelty to brutes censured.

I WOULD not enter on *my* list of friends',
(Though grac'd with polish'd manners and fine sense,
Yet wanting sensibility',) the man
Who needlessly sets foot upon a worm'.
An inadvertent step may crush the snail',
That crawls at evening in the public path';
But he that has humanity', forewarn'd',
Will tread aside', and let the reptile live'.
The creeping vermin', loathsome to the sight',
And charg'd perhaps with venom', that intrudes
A visitor unwelcome into scenes
Sacred to neatness' and repose', th' alcove',
The chamber', or refectory', may die'.
A *necessary* act incurs no blame'.
Not so', when held within their proper bounds',
And guiltless of offence they range the air',
Or take their pastime in the spacious field'.
There they are privileg'd'. And he that hunts'
Or harms them there', is guilty of a wrong';
Disturbs th' economy of nature's realm',
Who', when she form'd', design'd them an abode'.
The sum is this': if man's convenience', health',
Or safety' interfere', his rights and claims'
Are paramount', and must extinguish theirs'.
Else they are all'—the meanest things that are',
As free to live' and to enjoy that life',

As God was free to form them at the first',
Who', in his sovereign wisdom', made them all`.
4 Ye', therefore', who love mercy', teach your *sons*
To love it too`. The spring time of our years
Is soon dishonour'd and defil'd', in most',
By budding ills', that ask a prudent hand
To check them`. But', alas'! none sooner shoots',
If unrestrain'd', into luxuriant growth',
Than cruelty', most dev'lish of them all`.
5 Mercy to him that shows it', is the rule
And righteous limitation of its act',
By which heav'n moves in pard'ning guilty man`;
And he that shows none', being ripe in years`,
And conscious of the outrage he commits',
Shall seek it', and not find it in his turn`.—COWPER.

SECTION V.

A paraphrase on the latter part of the 6th chapter Matthew.

WHEN my breast labours with oppressive care',
And o'er my cheek descends the falling tear';
While all my warring passions are at strife',
Oh'! let me listen to the words of life`!
Raptures deep-felt his doctrine did impart',
And thus he rais'd from earth the drooping heart`.
2 "Think not', when all your scanty stores afford',
Is spread at once upon the sparing board`;
Think not', when worn the homely robe appears',
While on the roof the howling tempest bears';
What farther shall this feeble life sustain',
And what shall clothe these shiv'ring limbs again`.
3 Say', does not life its nourishment exceed'?
And the fair body', its investing weed'?
Behold'! and look away your low despair`—
See the light tenants of the barren air`:
To them', nor stores` nor granaries', belong`;
Nought', but the woodland', and the pleasing song`;
Yet', your kind heav'nly Father bends his eye
On the least wing that flits along the sky`.
4 To him they sing when spring renews the plain`;
To him they cry', in winter's pinching reign`;
Nor is their music', nor their plaint in vain`:
He hears the gay`, and the distressful call';
And with unsparing bounty', fills them all`."
5 "Observe the rising *lily's* snowy grace`;
Observe the various *vegetable* race`:

They neither toil′, nor spin`, but careless grow′;
Yet see how warm they blush`! how bright they glow`!
What regal vestments can with them compare`!
What king so shining′! or what queen so fair`!"

6 "If ceaseless′, thus′, the fowls of heav'n he feeds′;
If o'er the fields such lucid robes he spreads′;
Will he not care for you′, ye faithless′, say`?
Is he unwise′? or′, are *ye* less than *they*′?"—THOMSON.

SECTION VI.

The death of a good man a strong incentive to virtue.

THE chamber where the *good* man meets his fate′,
Is privileg'd beyond the common walk
Of virtuous life′, quite in the verge of heav'n`.
Fly′, ye profane′! if not′, draw near with awe`,
Receive the blessing`, and adore the chance′,
That threw in this Bethesda your disease`:
If unrestor'd by this′, despair your cure`.

2 For′, here′, resistless demonstration dwells`;
A death-bed's a detector of the heart`.
Here tir'd dissimulation drops her mask′,
Thro' life's grimace′, that mistress of the scene`!
Here real`, and apparent′, are the same`.
You see the man`; you see his hold on heav'n`,
If sound his virtue′, as Philander's sound`.

3 Heav'n waits not the last moment′; owns her friends
On this side death′, and points them out to men`;
A lecture′, silent′, but of sov'reign powr`;
To vice′, confusion`: and to virtue′, peace`.
Whatever farce the boastful hero plays′,
Virtue alone has majesty in death`;
And greater still′, the more the tyrant frowns`.—YOUNG.

SECTION VII.

Reflections on a future state, from a review of winter.

THIS done`! dread winter spreads his latest glooms′,
And reigns tremendous o'er the conquer'd year`.
How dead the vegetable kingdom lies`!
How dumb the tuneful`! Horror wide extends
His desolate domain`. Behold′, fond man′!
See here thy pictur'd life`: pass some few years`,
Thy flow'ring spring`, thy summer's ardent strength`,
Thy sober autumn fading into age′,
And pale concluding winter comes at last′,
And shuts the scene`.

2 Ah′! whither now are fled
Those dreams of greatness`? those unsolid hopes
Of happiness`? those longings after fame`?
Those restless cares`? those busy bustling days`?
Those gay-spent′, festive nights`? those veering thoug
Lost between good and ill′, that shar′d thy life`?

3 All now are vanish′d`! Virtue sole survives′,
Immortal′, never-failing friend of man′,
His guide to happiness on high`. And see′!
′Tis come′, the glorious morn′! the second birth
Of heav′n′ and earth`! awak′ning nature′, hears
The new-creating word′, and starts to life′,
In ev′ry heighten′d form′, from pain` and death′
For ever free`. The great eternal scheme′,
Involving all′, and in a perfect whole
Uniting as the prospect wider spreads′,
To reason′s eye refin′d clears up apace`.

4 Ye vainly wise′! Ye blind presumptuous′! now′,
Confounded in the dust′, adore that Power`
And Wisdom′, oft arraign′d`: see now the cause
Why unassuming worth in secret liv′d′,
And died neglected`: why the good man′s share
In life was gall′, and bitterness of soul`:
Why the lone widow` and her orphans′, pin′d
In starving solitude`; while luxury′,
In palaces lay straining her low thought′,
To form unreal wants`: why heav′n-born truth`,
And moderation fair′, wore the red marks
Of superstition′s scourge`: why licens′d pain′,
That cruel spoiler′, that embosom′d foe′,
Imbitter′d all our bliss`.

5 Ye good distress′d′!
Ye noble few′! who here unbending stand
Beneath life′s pressure′, yet bear up awhile′,
And what your bounded view which only saw
A little part′, deem′d evil′, is no more`:
The storms of wint′ry time will quickly pass′,
And one unbounded spring encircle all`.—THOMSON.

SECTION VIII.

Adam′s advice to Eve, to avoid temptation.

"O WOMAN, best are all things as the will
Of God ordain′d them; his creating hand
Nothing imperfect or deficient left
Of all that he created, much less man,
Or aught that might his happy state secure,

Secure from outward force. Within himself
The danger lies, yet lies within his pow'r:
Against his will he can receive no harm.

2 But God left free the will; for what obeys
Reason, is free, and reason he made right;
But bid her well beware, and still erect,
Lest, by some fair appearing good surpris'd,
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins
That I should mind thee oft: and mind thou me.

3 Firm we subsist, yet possible to swerve,
Since reason not impossibly may meet
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then, which to avoid
Were better, and most likely if from me
Thou sever not; trial will come unsought.

4 Wouldst thou approve thy constancy? approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?
But if thou think, trial unsought may find
Us both securer than thus warn'd thou seem'st,
Go; for thy stay, not free, absents thee more:
Go in thy native innocence; rely
On what thou hast of virtue, summon all;
For God towards thee hath done his part; do thin

MILT

SECTION IX.

On procrastination.

BE wise to-day; 'tis madness to defer:
Next day the fatal precedent will plead;
Thus on, till wisdom is push'd out of life.
Procrastination is the thief of time.
Year after year it steals, till all are fled;
And, to the mercies of a moment leaves
The vast concerns of an eternal scene.

2 Of man's miraculous mistakes, this bears
The palm, "That all men are about to live:"
For ever on the brink of being born.
All pay themselves the compliment to think,
They one day, shall not drivel; and their pride
On this reversion, takes up ready praise;
At least their own; their future selves applauds;

How excellent that life they ne'er will lead!
Time lodg'd in their own hands is folly's vails;
That lodg'd in fate's, to wisdom they consign;
The thing they can't but purpose, they postpone.
'Tis not in folly, not to scorn a fool;
And scarce in human wisdom to do more.

3 All promise is poor dilatory man;
And that thro' ev'ry stage. When young, indeed,
In full content we sometimes nobly rest,
Unanxious for ourselves; and only wish,
As dutcous sons, our fathers were more wise.
At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty, chides his infamous delay;
Pushes his prudent purpose to resolve;
In all the magnanimity of thought,
Resolves, and re-resolves, then dies the same.

4 And why? Because he thinks himself immortal:
All men think all men mortal, but themselves;
Themselves, when some alarming shock of fate
Strikes thro' their wounded hearts the sudden dread
But their hearts wounded, like the wounded air,
Soon close; where, past the shaft, no trace is found
As from the wing no scar the sky retains;
The parted wave no furrow from the keel;
So dies in human hearts the thought of death.
Ev'n with the tender tear which Nature sheds
O'er those we love, we drop it in their grave.—YOU

SECTION X.

That philosophy, which stops at secondary causes, reprov

HAPPY the man who sees a God employ'd
In all the good and ill that checker life!
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme.
Did not his eye rule all things, and intend
The least of our concerns; (since from the least
The greatest oft originate;) could chance
Find place in his dominion, or dispose
One lawless particle to thwart his plan;
Then God might be surpris'd, and unforeseen
Contingence might alarm him and disturb
The smooth and equal course of his affairs.

2 This truth, philosophy, though eagle-ey'd
In nature's tendencies, oft o'erlooks;

And having found his instrument, forgets
Or disregards, or, more presumptuous still,
Denies the pow'r that wields it. God proclaims
His hot displeasure against foolish men
That live an atheist life; involves the heav'n
In tempests; quits his grasp upon the winds,
And gives them all their fury; bids a plague
Kindle a fiery boil upon the skin,
And putrefy the breath of blooming health;
3 He calls for famine, and the meagre fiend
Blows mildew from between his shrivel'd lips,
And taints the golden ear; he springs his mines,
And desolates a nation at a blast:
Forth steps the spruce philosopher, and tells
Of homogeneal and discordant springs
And principles; of causes, how they work
By necessary laws their sure effects,
Of action and re-action.
4 He has found
The source of the disease that nature feels;
And bids the world take heart and banish fear.
Thou fool! will thy discov'ry of the cause
Suspend th' effect, or heal it? Has not God
Still wrought by means since first he made the world?
And did he not of old employ his means
To drown it? What is his creation less
Than a capacious reservoir of means,
Form'd for his use, and ready at his will?
Go, dress thine eyes with eye-salve; ask of him,
Or ask of whomsoever he has taught;
And learn, though late, the genuine cause of all. COWPER.

SECTION XI.

Indignant sentiments on national prejudices and hatred; and on slavery.

OH, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pain'd,
My soul is sick with ev'ry day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart;
It does not feel for man. The nat'ral bond
Of brotherhood is sever'd, as the flax
That falls asunder at the touch of fire.

2 He finds his fellow guilty of a skin
Not colour'd like his own; and having pow'r
T' enforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey.
Lands intersected by a narrow frith
Abhor each other. Mountains interpos'd,
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.
3 Thus man devotes his brother, and destroys;
And worse than all, and most to be deplor'd,
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast.
4 Then what is man! And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man?
I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd.
5 No: dear as freedom is, and in my heart's
Just estimation priz'd above all price;
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.
We have no slaves at home—then why abroad?
And they themselves once ferried o'er the wave
That parts us, are emancipate and loos'd.
6 Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it then,
And let it circulate through ev'ry vein
Of all your empire; that where Britain's power
Is felt, mankind may feel her mercy too.—COWPE

CHAPTER IV.
DESCRIPTIVE PIECES.
SECTION I.
The morning in summer.

THE meek-ey'd morn appears', mother of dew
At first faint gleaming in the dappled east';
Till far o'er ether spreads the wid'ning glow';
And from before the lustre of her face

White break the clouds away`. With quicken'd step',
Brown night retires`: young day pours in apace',
And opens all the lawny prospect wide`.
2 The dripping rock`, the mountain's misty top',
Swell on the sight', and brighten with the dawn`.
Blue', thro' the dusk', the smoking currents shine`;
And from the bladed field', the fearful hare
Limps', awkward`: while along the forest-glade
The wild deer trip', and often turning gaze
At early passenger`. Music awakes
The native voice of undissembled joy',
And thick around the woodland hymns arise`.
3 Rous'd by the cock', the soon-clad shepherd leaves
His mossy cottage', where with peace he dwells',
And from the crowded fold', in order', drives
His flock to taste the verdure of the morn`.
Falsely luxurious', will not man awake',
And', springing from the bed of sloth', enjoy
The cool', the fragrant', and the silent hour',
To meditation due and sacred song'?
4 For is there aught in sleep can charm the wise'?
To lie in dead oblivion', losing half
The fleeting moments of too short a life';
Total extinction of th' enlighten'd soul'!
Or else to feverish vanity alive',
Wilder'd, and tossing thro' distemper'd dreams'?
Who would', in such a gloomy state', remain
Longer than nature craves'; when ev'ry muse`
And every blooming pleasure', waits without',
To bless the wildly devious', morning walk`?—THOMSON

SECTION II.

Rural sounds, as well as rural sights, delightful.

NOR rural sights alone', but rural sounds
Exhilarate the spirit', and restore
The tone of languid nature`. Mighty winds',
That sweep the skirt of some far-spreading wood',
Of ancient growth', make music', not unlike
The dash of ocean on his winding shore',
And lull the spirit while they fill the mind`;
Unnumber'd branches waving in the blast',
And all their leaves fast flutt'ring all at once`.
2 Nor less composure waits upon the roar
Of distant floods`; or on the softer voice
Of neighb'ring fountain`; or of rills that slip
Through the cleft rock', and', chiming as they fall

Upon loose pebbles', lose themselves at length
In matted grass', that', with a livelier green',
Betrays the secret of their silent course`.
Nature *inanimate* employs sweet sounds';
But *animated* nature sweeter *still*';
To sooth and satisfy the human ear`.

3 Ten thousand warblers cheer the day', and one
The live-long night`. Nor these alone', whose notes
Nice finger'd art must emulate in vain',
But cawing rooks`, and kites' that swim sublime',
In still repeated circles', screaming loud`;
The jay`, the pye`, and ev'n the boding owl',
That hails the rising moon', have charms for me`.
Sounds inharmonious in themselves', and harsh',
Yet heard in scenes where *peace* for ever reigns',
And only there', please highly for their sake`.—COWPE

SECTION III.

The rose.

THE rose had been wash'd`, just wash'd in a show
Which Mary to Anna convey'd`;
The plentiful moisture encumber'd the flower',
And weigh'd down its beautiful head`.

2 The cup was all fill'd`, and the leaves were all wet`,
And it seem'd to a fanciful view',
To weep for the buds it had left with regret',
On the flourishing bush where it grew`.

3 I hastily seiz'd it', unfit as it was
For a nosegay', so dripping and drown'd';
And swinging it rudely', too rudely', alas'!
I snapp'd it`—it fell to the ground`.

4 And such', I exclaim'd', is the pitiless part',
Some act by the delicate mind`;
Regardless of wringing` and breaking a heart',
Already to sorrow resign'd`.

5 This elegant rose', had I shaken it less',
Might have bloom'd with its owner awhile`:
And the tear that is wip'd with a little address',
May be follow'd perhaps by a smile`.—COWPER.

SECTION IV.

Care of birds for their young.

AS thus the patient dam assiduous sits',
Not to be tempted from her tender task',

Or by sharp hunger', or by smooth delight',
Tho' the whole loosen'd spring around her blows',
Her sympathizing partner takes his stand
High on th' opponent bank', and ceaseless sings
The tedious time away'; or else supplies
Her place a moment', while she sudden flits
To pick the scanty meal'.

2 Th' appointed time
With pious toil fulfill'd', the callow young',
Warm'd' and expanded into perfect life',
Their brittle bondage break', and come to light';
A helpless family', demanding food
With constant clamour'. O what passions then',
What melting sentiments of kindly care',
On the new parents seize'!

3 Away they fly
Affectionate', and undesiring bear
The most delicious morsel to their young';
Which equally distributed', again
The search begins'. Even so a gentle pair',
By fortune sunk', but form'd of gen'rous mould',
And charm'd with cares beyond the vulgar breast',
In some lone cot amid the distant woods',
Sustain'd alone by providential Heav'n',
Oft', as they weeping eye their infant train',
Check their own appetites', and give them all'. THOMSON.

SECTION V.

Liberty and slavery contrasted. Part of a letter written from Italy, by Addison.

HOW has kind Heav'n adorn'd this happy land',
And scatter'd blessings with a wasteful hand'!
But what avail her unexhausted stores',
Her blooming mountains', and her sunny shores',
With all the gifts that heav'n' and earth' impart',
The smiles of nature', and the charms of art',
While proud oppression in her valleys reigns',
And tyranny usurps her happy plains'?
The poor inhabitant beholds in vain
The redd'ning orange', and the swelling grain';
Joyless he sees the growing oils' and wines',
And in the myrtle's fragrant shade', repines'.
Oh', Liberty', thou pow'r supremely bright',
Profuse of bliss', and pregnant with delight'!
Perpetual pleasures in thy presence reign',
And smiling plenty leads thy wanton train'.

Eas'd of her load', subjection grows more light',
And poverty looks cheerful in thy sight'.
Thou mak'st the gloomy face of nature gay';
Giv'st beauty to the sun', and pleasure to the day'.
On foreign mountains', may the sun refine
The grape's soft juice', and mellow it to wine':
With citron groves adorn a distant soil',
And the fat olive swell with floods of oil':
We envy not the warmer clime that lies
In ten degrees of more indulgent skies';
Nor at the coarseness of our heav'n repine',
Tho' o'er our heads the frozen Pleiads shine':
'Tis Liberty that crowns Britannia's isle',
And makes her barren rocks', and her bleak mountains sm

SECTION VI.

Charity. A paraphrase on the 13th chapter of the first e to the Corinthians.

DID sweeter sounds adorn my flowing tongue',
Than ever man pronounc'd' or angel sung';
Had I all knowledge', human' and divine',
That thought can reach', or science can define';
And had I pow'r to give that knowledge birth',
In all the speeches of the babbling earth';
Did Shadrach's zeal my glowing breast inspire',
To weary tortures', and rejoice in fire';
Or had I faith like that which Israel saw',
When Moses gave them miracles', and law':
Yet', gracious charity', indulgent guest',
Were not thy power exerted in my breast';
Those speeches would send up unheeded pray'r';
That scorn of life', would be but wild despair':
A cymbal's sound were better than my voice';
My faith were form'; my eloquence were noise'.
2 Charity', decent', modest', easy', kind',
Softens the high', and rears the abject mind';
Knows with just reins', and gentle hand', to guide
Between vile shame', and arbitrary pride'.
Not soon provok'd', she easily forgives';
And much she suffers', as she much believes'.
Soft peace she brings wherever she arrives';
She builds our quiet', as she forms our lives';
Lays the rough paths of peevish nature even';
And opens in each heart a little heav'n'.
3 Each other gift', which God on man bestows',
Its proper bounds', and due restriction knows';

x'd purpose dedicates its pow'r',
hing its act', exists no more'.
' obedience to what Heav'n decrees',
ge shall fail', and prophecy shall cease';
ng charity's more ample sway',
nd by time', nor subject to decay',
' triumph shall for ever live';
less good diffuse', and endless praise receive'.
gh the artist's intervening glass',
observes the distant planets pass';
e discover'; but allow',
re remains unseen', than art can show';
t our mind its knowledge would improve',
e eye intent on things above',)
we may', we lift our reason up',
directed', and confirm'd by hope';
ve able only to survey',
s of beams', and promises of day';
fuller effluence mocks our dazzled sight';
t its swiftness', and too strong its light'.
the mediate clouds shall be dispell'd';
shall soon be face to face beheld',
robes, with all his glory on',
ublime on his meridian throne'.
nstant faith', and holy hope', shall die';
in certainty', and one in joy':
nou', more happy pow'r', fair charity',
nant sister', greatest of the three',
e', and thy nature' still the same',
hy lamp', and unconsum'd thy flame',
l survive'—
nd before the host of heav'n confest',
blessing', and for ever blest.'—PRIOR.

SECTION VII.

Picture of a good man.

angel guide my pencil', while I draw',
t nothing else than angel can exceed',
n earth', devoted to the skies';
s at sea', while in', above the world'.
ect mild', and elevated eye',
im seated on a mount serene',
e fogs of sense', and passion's storm':
lack cares', and tumults of this life',
mless thunders', breaking at his feet',
is pity', not impair his peace'.

2 Earth's genuine sons', the sceptred\, and the slave',
A mingled mob'! a wand'ring herd'! he sees',
Bewilder'd in the vale'; in all unlike\!
His full reverse in all\! What higher praise\?
What stronger demonstration of the right\?
The *present* all *their* care'; the *future his*\.
When public welfare calls', or private want',
They give to *fame*\; *his* bounty he *conceals*\.
Their virtues *varnish* nature'; *his exalt*\.
Mankind's esteem *they* court'; and *he* his *own*\.

3 *Theirs* the wild chase of *false* felicities';
His', the compos'd possession of the *true*\.
Alike throughout is his consistent piece\,
All of one colour', and an even thread\;
While party-colour'd shades of happiness',
With hideous gaps between', patch up for them
A madman's robe\; each puff of fortune blows
The tatters by', and shows their nakedness\.

4 *He* sees with other eyes than *theirs*': where they
Behold a sun', he spies a Deity\;
What makes them only smile', makes him adore\.
Where they see mountains', he but atoms sees\;
An empire in his balance', weighs a grain\.
They things terrestrial worship as divine\:
His hopes immortal blow them by', as dust',
That dims his sight and shortens his survey',
Which longs', in infinite', to lose all bound\.

5 Titles\ and honours', (if they prove his fate',)
He lays aside to find his dignity\;
No dignity they find in aught besides\.
They triumph in externals', (which conceal
Man's real glory',) proud of an eclipse\:
Himself too much he prizes to be proud';
And nothing thinks so great in man', as man\.
Too dear he holds his int'rest', to neglect
Another's welfare', or his right invade\;
Their int'rest', like a lion', lives on prey\.

6 They kindle at the shadow of a wrong\;
Wrong he sustains with temper\, looks on heav'n',
Nor stoops to think his injurer his foe\:
Nought', but what wounds his virtue', wounds his p
A cover'd heart their character defends\;
A cover'd heart denies him half his praise\.

7 With nakedness his innocence agrees\!
While their broad foliage testifies their fall\!

'e no joys end', where his full feast begins':
oys create', theirs murder', future bliss'.
'iumph in existence', his alone';
his alone triumphantly to think
rue existence is not yet begun'.
'lorious course was', yesterday', complete':
h', *then*', was welcome'; yet life *still* is sweet'.—YOUNG.

SECTION VIII.

The pleasures of retirement.

KNEW he but his happiness', of men
The happiest he'! who', far from public rage',
) in the vale', with a choice few retir'd',
ks the pure pleasures of the rural life'.

.t tho' the dome be wanting', whose proud gate',
ı morning', vomits out the sneaking crowd
atterers false', and in their turn abus'd'?
intercourse'! What though the glitt'ring robe',
v'ry hue reflected light can give',
oated loose', or stiff with mazy gold',
pride' and gaze of fools', oppress him not'?
ıt tho'', from utmost land' and sea' purvey'd'
him each rarer tributary life
ds not', and his insatiate table heaps
ı luxury and death'? What tho' his bowl
nes not with costly juice'; nor sunk in beds',
of gay care', he tosses out the night',
nelts the thoughtless hours in idle state'?
ıt tho' he knows not those fantastic joys',
t still amuse the wanton', still deceive';
ce of pleasure', but a heart of pain',
.r hollow moments undelighted all'?
: peace is his'; a solid life estrang'd
lisappointment', and fallacious hope'.

ı in content', in nature's bounty rich',
erbs' and fruits'; whatever greens the spring',
en heaven descends in showers'; or bends the bough
en summer reddens', and when autumn beams':
n the wintry glebe whatever lies
ceal'd', and fattens with the richest sap':
se are not wanting'; nor the milky drove',
uriant', spread o'er all the lowing vale;
bleating mountains', nor the chide of streams',
hum of bees', inviting sleep sincere

(Af)

Into the guiltless breast', beneath the shade',
Or thrown at large amid the fragrant hay';
Nor aught besides of prospect', grove', or song',
Dim grottos', gleaming lakes', and fountains clear'.

4 Here too dwells simple truth'; plain innocence';
Unsullied beauty'; sound unbroken youth',
Patient of labour', with a little pleas'd';
Health ever blooming'; unambitious toil';
Calm contemplation', and poetic ease'.—THOMSON.

SECTION IX.

The pleasure and benefit of an improved and well-directed imagination.

OH'! blest of Heaven', who not the languid songs
Of luxury', the siren'! not the bribes
Of sordid wealth', nor all the gaudy spoils
Of pageant Honour', can seduce to leave
Those ever blooming sweets', which', from the store
Of nature', fair imagination culls',
To charm th' enliven'd soul'! What tho' not all
Of mortal offspring can attain the height
Of envied life'; tho' only few possess
Patrician treasures', or imperial state';
Yet nature's care', to all her children just',
With richer treasures' and an ampler state',
Endows at large whenever happy man
Will deign to use them'.

2 His the city's pomp',
The rural honours his'. Whate'er adorns
The princely dome', the column', and the arch',
The breathing marble' and the sculptur'd gold',
Beyond the proud possessor's narrow claim',
His tuneful breast enjoys'. For him', the spring
Distils her dews', and from the silken gem
Its lucid leaves unfolds': for him', the hand
Of autumn tinges every fertile branch
With blooming gold', and blushes like the morn'.
Each passing hour sheds tribute from her wings';
And still new beauties meet his lonely walk',
And loves unfelt attract him'.

3 Not a breeze
Flies o'er the meadow'; not a cloud imbibes
The setting sun's effulgence'; not a strain
From all the tenants of the warbling shade
Ascends'; but whence his bosom can partake

Fresh pleasure', unreprov'd`. Nor thence partakes
Fresh pleasure only'; for th' attentive mind',
By this harmonious action on her powers',
Becomes herself harmonious`: wont so oft
In outward things to meditate the charm
Of sacred order', soon she seeks at home',
To find a kindred order`; to exert
Within herself this elegance of love`,
This fair inspir'd delight`: her temper'd pow'rs
Refine at length', and every passion wears
A chaster`, milder', more attractive mien`.
4 But if to ampler prospects', if to gaze
On nature's form', where', negligent of all
These lesser graces', she assumes the port
Of that Eternal Majesty that weigh'd
The world's foundations', if to these the mind
Exalts her daring eye'; then mightier far
Will be the change', and nobler`. Would the forms
Of servile custom cramp her gen'rous pow'rs'?
Would sordid policies', the barb'rous growth
Of ignorance and rapine', bow her down
To tame pursuits', to indolence and fear'?
5 Lo! she appeals to nature`, to the winds'
And rolling waves`, the sun's unwearied course`,
The elements' and seasons`: all declare
For what th' eternal MAKER has ordain'd
The pow'rs of man`: we feel within ourselves
His energy divine`; he tells the heart',
He meant', he made us to behold and love
What he beholds and loves', the general orb
Of life' and being`; to be great like Him',
Beneficent' and active`. Thus the men
Whom nature's works instruct', with God himself
Hold converse`; grow familiar', day by day',
With his conceptions`; act upon his plan';
And form to his', the relish of their souls`.—AKENSIDE.

CHAPTER V.

PATHETIC PIECES.

SECTION I.

The hermit.

AT the close of the day', when the hamlet is still',
And mortals the sweets of forgetfulness prove';
When nought but the torrent is heard on the hill',
And nought but the nightingale's song in the grove':

'Twas thus by the cave of the mountain afar',
While his harp rung symphonious', a hermit b
No more with himself` or with nature at war',
He thought as a sage', tho' he felt as a man`.

2 "Ah'! why', all abandon'd to darkness' and wo`
Why', lone Philomela', that languishing fall`?
For spring shall return', and a lover bestow',
And sorrow no longer thy bosom inthral`.
But', if pity inspire thee', renew the sad lay`;
Mourn', sweetest complainer', man calls thee t
O sooth him whose pleasures like thine pass awa
Full quickly they pass'—but they never return

3 "Now gliding remote', on the verge of the sky',
The moon half extinguish'd', her crescent disp
But lately I mark'd', when majestic on high
She shone', and the planets were lost in her bl
Roll on', thou fair orb', and with gladness pursue
The path that conducts thee to splendour agai
But man's faded glory what change shall renew`!
Ah fool'! to exult in a glory so vain`!

4 "'Tis night', and the landscape is lovely no more`
I mourn', but', ye woodlands', I mourn not fo
For morn is approaching', your charms to restore
Perfum'd with fresh fragrance', and glitt'ring
Nor yet for the ravage of winter I mourn`;
Kind nature the embryo blossom will save`:
But when shall spring visit the mouldering urn`!
O when shall day dawn on the night of the gra

5 "'Twas thus by the glare of false science betray'
That leads', to bewilder`, and dazzles`, to blind'
My thoughts wont to roam', from shade onward
Destruction before me', and sorrow behind`.
O pity', great Father of light', then I cried',
Thy creature who fain would not wander from
Lo', humbled in dust', I relinquish my pride`:
From doubt` and from darkness' thou only can

6 "And darkness` and doubt', are now flying away
No longer I roam in conjecture forlorn`:
So breaks on the traveller', faint and astray',
The bright` and the balmy' effulgence of morn
See truth`, love`, and mercy', in triumph descendi
And nature all glowing in Eden's first bloom`!
On the cold cheek of death' smiles` and roses' are
And beauty immortal', awakes from the tomb

BE

SECTION II.

The beggar's petition.

PITY the sorrows of a poor old man',
Whose trembling limbs have borne him to your door',
Whose days are dwindled to the shortest span';
Oh! give relief', and Heaven will bless your store'.

2 These tatter'd clothes my poverty bespeak';
These hoary locks', proclaim my lengthen'd years';
And many a furrow in my grief-worn cheek',
Has been the channel to a flood of tears'.

3 Yon house', erected on the rising grou',
With tempting aspect drew me from my road';
For plenty there a residence has found',
And grandeur a magnificent abode'.

4 Hard is the fate of the infirm and poor'!
Here', as I crav'd a morsel of their bread',
A pamper'd menial drove me from the door',
To seek a shelter in an humbler shed'.

5 Oh'! take me to your hospitable dome';
Keen blows the wind', and piercing is the cold'!
Short is my passage to the friendly tomb';
For I am poor', and miserably old'.

6 Should I reveal the sources of my grief',
If soft humanity e'er touch'd your breast',
Your hands would not withhold the kind relief';
And tears of pity', would not be represt'.

7 Heav'n sends misfortunes'; why should we repine'?
'Tis Heav'n has brought me to the state you see';
And your condition may be soon like mine',
The child of sorrow' and of misery'.

8 'A little farm was my paternal lot';
Then', like the lark', I sprightly hail'd the morn';
But ah'! Oppression forc'd me from my cot',
My cattle died', and blighted was my corn'.

9 My daughter', once the comfort of my age',
Lur'd by a villain from her native home',
Is cast abandon'd on the world's wide stage',
And doom'd in scanty poverty to roam'.

10 My tender wife', sweet soother of my care'!
Struck with sad anguish at the stern decree',
Fell', ling'ring fell', a victim to despair';
And left the world to wretchedness' and me'.

11 Pity the sorrows of a poor old man',
Whose trembling limbs have borne him to you
Whose days are dwindled to the shortest span':
Oh! give relief', and Heav'n will bless your stor

SECTION III.

Unhappy close of life.

HOW shocking must thy summons be', O Deat
To him that is at ease in his possessions'!
Who', counting on long years of pleasure here',
Is quite unfurnish'd for the world to come'!
In that dream moment', how the frantic soul
Raves round the walls of her clay tenement';
Runs to each avenue', and shrieks for help';
But shrieks in vain'! How wishfully she looks
On all she's leaving', now no longer hers'!

2 A little longer'; yet a little longer';
O might she stay to wash away her stains';
And fit her for her passage'! Mournful sight'!
Her very eyes weep blood'; and ev'ry groan
She heaves is big with horror'. But the foe',
Like a staunch murd'rer', steady to his purpose',
Pursues her close', thro' ev'ry lane of life';
Nor misses once the track'; but presses on',
Till', forc'd at last to the tremendous verge',
At once she sinks to everlasting ruin'.—R. BLAIR.

SECTION IV.

Elegy to pity.

HAIL, lovely pow'r'! whose bosom heaves the
When fancy paints the scene of deep distres
Whose tears', spontaneous', crystallize the eye',
When rigid fate', denies the pow'r to bless'.

2 Not all the sweets Arabia's gales convey
From flow'ry meads', can with that sigh compar
Not dew-drops glitt'ring in the morning ray',
Seem near so beauteous as that falling tear'.

3 Devoid of fear', the fawns around thee play';
Emblem of peace', the dove before thee flies';
No blood-stain'd traces', mark thy blameless way';
Beneath thy feet', no hapless insect dies'.

4 Come', lovely nymph', and range the mead with m
To spring the partridge from the guileful foe':
From secret snares the struggling bird to free';
And stop the hand uprais'd to give the blow'.

And when the air with heat meridian glows',
  And nature droops beneath the conqu'ring gleam',
Let us', slow wand'ring where the current flows',
  Save sinking flies that float along the stream'.

Or turn to nobler', greater tasks thy care',
  To me thy sympathetic gifts impart':
Teach me in friendship's griefs to bear a share',
  And justly boast the gen'rous feeling heart'.

Teach me to sooth the helpless orphan's grief';
  With timely aid', the widow's woes assuage';
To mis'ry's moving cries to yield relief':
  And be the sure resource of drooping age'.

So when the genial spring of life shall fade',
  And sinking nature own the dread decay',
Some soul congenial then may lend its aid',
  And gild the close of life's eventful day'.

SECTION V.

erses supposed to be written by Alexander Selkirk, during his solitary abode in the Island of Juan Fernandez.

I AM monarch of all I survey',
  My right there is none to dispute';
From the centre' all round to the sea',
  I am lord of the fowl' and the brute'.
Oh solitude'! where are the charms',
  That *sages* have seen in thy face'?
Better dwell in the midst of alarms',
  Than reign in *this* horrible place'.

2 I am out of humanity's reach';
  I must finish my journey alone';
Never hear the sweet music of speech';
  I start at the sound of my own'.
The beasts that roam over the plain',
  My form with indifference see':
They are so unacquainted with man',
  Their tameness is shocking to me'.

3 Society', friendship', and love',
  Divinely bestow'd upon man',
Oh had I the wings of a dove',
  How soon would I taste you again'!
My sorrows I then might assuage
  In the ways of religion' and truth';
Might learn from the wisdom of age',
  And be cheer'd by the sallies of youth'.

4 Religion'! what treasure untold',
Resides in that heavenly word`!
More precious than silver` or gold',
Or all that this earth can afford`.
But the sound of the church-going bell',
These vallies` and rocks' never heard`;
Ne'er sigh'd at the sound of a knell',
Or smil'd when a sabbath appear'd`.

5 Ye winds that have made me your sport',
Convey to this desolate shore',
Some cordial endearing report
Of a land I shall visit no more`.
My friends', do they now and then send
A wish` or a thought after me'?
O tell me I yet have a friend',
Though a friend I am never to see`.

6 How fleet is a glance of the mind`!
Compar'd with the speed of its flight',
The tempest itself lags behind',
And the swift-winged arrows of light`.
When I think of my own native land',
In a moment I seem to be there`;
But', alas'! recollection at hand',
Soon hurries me back to despair`.

7 But the sea-fowl is gone to her nest',
The beast is laid down in his lair`;
Even *here* is a season of rest',
And I to my cabin repair`.
There's mercy in every place`;
And mercy'—encouraging thought'!
Gives even *affliction* a grace',
And reconciles man to his lot`.—COWPER.

SECTION VI.

Gratitude.

WHEN all thy mercies', O my God'!
My rising soul surveys',
Transported with the view', I'm lost
In wonder`, love', and praise`.

2 O how shall words', with equal warmth',
The gratitude declare',
That glows within my ravish'd heart`?
But *thou* canst read it there`.

3 Thy providence my life sustain'd',
And all my wants redrest',

When in the silent womb I lay',
And hung upon the breast`.

4 To all my weak complaints` and cries',
Thy mercy lent an ear',
Ere yet my feeble thoughts had learn'd',
To form themselves in pray'r`.

5 Unmumber'd comforts to my soul',
Thy tender care bestow'd',
Before my infant heart conceiv'd
From whom those comforts flow'd`.

6 When', in the slipp'ry paths of youth',
With heedless steps', I ran',
Thine arm', unseen', convey'd me safe',
And led me up to man`.

7 Through hidden dangers`, toils`, and deaths',
It gently clear'd my way`;
And through the pleasing snares of vice',
More to be fear'd than they`.

8 When worn with sickness', oft hast thou',
With health renew'd my face`;
And', when in sins` and sorrows sunk',
Reviv'd my soul with grace`.

9 Thy bounteous hand', with worldly bliss',
Has made my cup run o'er`;
And', in a kind` and faithful friend',
Has doubled all my store`.

10 Ten thousand', thousand precious gifts',
My daily thanks employ`;
Nor is the least a cheerful heart',
That tastes those gifts with joy`.

11 Through ev'ry period of my life',
Thy goodness I'll pursue`;
And', after death', in distant worlds',
The glorious theme renew`.

12 When nature fails', and day` and night',
Divide thy works no more',
My ever-grateful heart', O Lord'!
Thy mercy shall adore`.

13 Through all eternity', to thee',
A joyful song I'll raise`;
For O'! eternity's too short
To utter all thy praise`.—ADDISON.

SECTION VII.

A man perishing in the snow; from whence reflec raised on the miseries of life.

AS thus the snows arise; and foul and fierce,
All winter drives along the darken'd air;
In his own loose-revolving field, the swain
Disaster'd stands; sees other hills ascend,
Of unknown joyless brow; and other scenes,
Of horrid prospect, shag the trackless plain;
Nor finds the river, nor the forest, hid
Beneath the formless wild; but wanders on,
From hill to dale, still more and more astray;
Impatient flouncing through the drifted heaps.
Stung with the thoughts of home; the thoughts c
Rush on his nerves, and call their vigour forth
In many a vain attempt.

2 How sinks his soul!
What black despair, what horror fills his heart!
When, for the dusky spot, which fancy feign'd
His tufted cottage rising through the snow,
He meets the roughness of the middle waste,
Far from the track, and blest abode of man;
While round him night resistless closes fast,
And ev'ry tempest howling o'er his head,
Renders the savage wilderness more wild.

3 Then throng the busy shapes into his mind,
Of cover'd pits, unfathomably deep,
A dire descent, beyond the pow'r of frost!
Of faithless bogs; of precipices huge,
Smooth'd up with snow; and what is land, unkno
What water, of the still unfrozen spring,
In the loose marsh or solitary lake,
Where the fresh fountain from the bottom boils.

4 These check his fearful steps; and down he sinks
Beneath the shelter of the shapeless drift,
Thinking o'er all the bitterness of death,
Mix'd with the tender anguish nature shoots
Through the wrung bosom of the dying man,
His wife, his children, and his friends unseen.

5 In vain for him th'officious wife prepares
The fire fair-blazing, and the vestment warm;
In vain his little children, peeping out
Into the mingled storm, demand their sire,
With tears of artless innocence. Alas!
Nor wife, nor children, more shall he behold;

friends, nor sacred home. On every nerve
deadly winter seizes; shuts up sense;
, o'er his inmost vitals creeping cold,
; him along the snows a stiffen'd corse,
tch'd out, and bleaching in the northern blast.
'ittle think the gay licentious proud,
›m pleasures, pow'r, and affluence surround;
y who their thoughtless hours in giddy mirth,
wanton, often cruel riot, waste;
ttle think they, while they dance along,
many feel, this very moment, death,
all the sad variety of pain!
many sink in the devouring flood,
nore devouring flame! How many bleed,
hameful variance betwixt man and man!
many pine in want, and dungeon glooms,
from the common air, and common use
ıeir own limbs! How many drink the cup
aleful grief, or eat the bitter bread
ıisery! Sore pierc'd by wintry winds,
many shrink into the sordid hut
ıeerless poverty! How many shake
ı all the fiercer tortures of the mind,
›unded passion, madness, guilt, remorse!
many, rack'd with honest passions, droop
:ep retir'd distress! How many stand
ınd the death-bed of their dearest friends,
point the parting anguish! Thought, fond man,
ıese, and all the thousand nameless ills,
one incessant struggle render life,
scene of toil, of suffering, and of fate,
in his high career would stand appall'd,
heedless rambling impulse learn to think;
conscious heart of charity would warm,
her wide wish benevolence dilate;
social tear would rise, the social sigh;
into clear perfection, gradual bliss,
ıing still, the social passions work.—THOMSON.

SECTION VIII.

A morning hymn.

HESE are thy glorious works, parent of good,
Almighty, thine this universal frame,
; wond'rous fair; thyself how wond'rous then!
eakable, who sitt'st above these heavens,
s invisible, or dimly seen

In these thy lower works; yet these declare
Thy goodness beyond thought, and pow'r divine.

2 Speak ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye, in heaven,
On earth, join all ye creatures to extol
Him first, Him last, Him midst, and without end.
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.
Thou sun, of this great world, both eye and soul,
Acknowledge him thy greater, sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou falls'

3 Moon, that now meet'st the orient sun, now fly'st,
With the fix'd stars, fix'd in their orb that flies;
And ye five other wand'ring fires that move
In mystic dance, not without song, resound
His praise, who out of darkness call'd up light.
Air, and ye elements, the eldest birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things; let your ceaseless change
Vary to our great MAKER still new praise.

4 Ye mists and exhalations that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great AUTHOR rise!
Whether to deck with clouds th' uncolour'd sky,
Or wet the thirsty earth with falling show'rs,
Rising or falling, still advance his praise.

5 His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,
With ev'ry plant, in sign of worship wave.
Fountains, and ye that warble as ye flow
Melodious murmurs, warbling tune his praise.
Join voices, all ye living souls; ye birds,
That singing, up to heaven's gate ascend,
Bear on your wings and in your notes his praise.

6 Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep;
Witness if I be silent, morn or even,

To hill, or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise.
Hail, UNIVERSAL LORD! be bounteous still
To give us only good; and if the night
Has gather'd aught of evil, or conceal'd,
Disperse it, as now light dispels the dark.—MILTON.

CHAPTER VI.

PROMISCUOUS PIECES.

SECTION I.

Ode to content.

O THOU', the nymph with placid eye'!
O seldom found', yet ever nigh'!
Receive my temp'rate vow':
Not all the storms that shake the pole',
Can e'er disturb thy halcyon soul',
And smooth', unalter'd brow'.

2 O come', in simplest vest array'd',
With all thy sober cheer display'd',
To bless my longing sight';
Thy mien compos'd', thy even pace',
Thy meek regard', thy matron grace',
And chaste subdu'd delight'.

3 No more by varying passions beat',
O gently guide my pilgrim feet
To find thy hermit cell';
Where in some pure and equal sky',
Beneath thy soft indulgent eye',
The modest virtues dwell'.

4 Simplicity', in attic vest',
And Innocence', with candid breast',
And clear undaunted eye';
And Hope', who points to distant years',
Fair', op'ning thro' this vale of tears',
A vista to the sky'.

5 There Health', thro' whose calm bosom glide',
The temp'rate joys in even tide',
That rarely ebb' or flow';
And Patience there', thy sister meek',
Presents her mild', unvarying cheek',
To meet the offer'd blow'.

6 Her influence taught the Phrygian sage'
A tyrant master's wanton rage',
With settled smiles', to meet':

Inur'd to toil' and bitter bread',
He bow'd his meek', submitted head',
And kiss'd thy sainted feet'.

7 But thou', O nymph', retir'd' and coy'!
In what brown hamlet dost thou joy
To tell thy tender tale'?
The lowliest children of the ground',
Moss-rose' and violet', blossom round',
And lily of the vale'.

8 O say what soft propitious hour
I best may choose to hail thy pow'r',
And court thy gentle sway'?
When autumn', friendly to the muse',
Shall thy own modest tints diffuse',
And shed thy milder day'?

9 When eve', her dewy star beneath',
Thy balmy spirit loves to breathe',
And ev'ry storm is laid'?
If such an hour was e'er thy choice',
Oft let me hear thy soothing voice',
Low whisp'ring through the shade'.—

SECTION II.

The shepherd and the philosopher.

REMOTE from cities liv'd a swain',
Unvex'd with all the cares of gain'
His head was silver'd o'er with age',
And long experience made him sage';
In summer's heat' and winter's cold',
He fed his flock', and penn'd the fold';
His hours in cheerful labour flew',
Nor envy' nor ambition' knew':
His wisdom' and his honest fame',
Through all the country', rais'd his name'.

2 A deep philosopher' (whose rules
Of moral life were drawn from schools')
The shepherd's homely cottage sought',
And thus explor'd his reach of thought'.
"Whence is thy learning'? Hath thy toil
O'er books consum'd the midnight oil'?
Hast thou old Greece and Rome survey'd'
And the vast sense of Plato weigh'd'?
Hath Socrates thy soul refin'd',
And hast thou fathom'd Tully's mind'?
Or', like the wise Ulysses' thrown',
By various fates', on realms unknown',

Hast thou through many cities stray'd',
Their customs', laws', and manners weigh'd'?"
3 The shepherd modestly replied',
"I ne'er the paths of learning tried';
Nor have I roam'd in foreign parts',
To read mankind', their laws' and arts';
For man is practis'd in disguise';
He cheats the most discerning eyes'.
Who by that search shall wiser grow'?
By that ourselves we never know'.
The little knowledge I have gain'd',
Was all from simple nature drain'd';
Hence my life's maxims', took their rise',
Hence grew my settled hate of vice'.
4 The daily labours of the bee',
Awake my soul to industry'.
Who can observe the careful ant',
And not provide for future want'?
My dog' (the trustiest of his kind')
With gratitude inflames my mind'.
I mark his true', his faithful way',
And', in my service', copy Tray'.
In constancy and nuptial love',
I learn my duty from the dove'.
The hen', who from the chilly air',
With pious wing', protects her care',
And ev'ry fowl that flies at large',
Instructs me in a parent's charge'.
5 From nature too I take my rule',
To shun contempt' and ridicule',
I never', with important air',
In conversation overbear'.
Can grave and formal pass for wise',
When men the solemn owl despise'?
My tongue within my lips I rein';
For who talks much' must talk in vain'.
We from the wordy torrent fly':
Who listens to the chatt'ring pye'?
Nor would I', with felonious flight',
By stealth invade my neighbour's right'.
6 Rapacious animals we hate';
Kites', hawks', and wolves', deserve their fate'.
Do not we just abhorrence find'
Against the toad and serpent kind'?
But envy', calumny', and spite',
Bear stronger venom in their bite'.

Thus ev'ry object of creation,
Can furnish hints to contemplation';
And', from the most minute' and mean',
A virtuous mind can morals glean'."

7 "Thy fame is just'," the sage replies',
"Thy virtue proves thee truly wise'.
Pride often guides the author's pen',
Books as affected are as men':
But he who studies nature's laws',
From certain truth his maxims draws';
And those', without our schools', suffice
To make men moral', good', and wise'."—GAY.

SECTION III.

The road to happiness open to all men.

OH happiness'! our being's end' and aim'!
Good', pleasure', ease', content'! whate'er thy
That something still which prompts th' eternal sigh
For which we bear to live', or dare to die':
Which still so near us', yet beyond us lies';
O'erlook'd', seen double', by the fool' and wise';
Plant of celestial seed', if dropt below',
Say', in what mortal soil thou deign'st to grow'?

2 Fair op'ning to some court's propitious shrine',
Or deep with diamonds in the flaming mine'?
Twin'd with the wreaths Parnassian laurels yield',
Or reap'd in iron harvests of the field'?
Where grows'? where grows it not'? if vain our toil
We ought to blame the culture', not the soil'.
Fix'd to no spot is happiness sincere';
'Tis *no* where to be found', or *ev'ry* where';
'Tis never to be bought', but always free';
And', fled from monarchs', St. John'! dwells with t

3 Ask of the learn'd the way'. The learn'd are blind'
This bids to serve', and that to shun mankind':
Some place the bliss in action', some in ease';
Those call it pleasure', and contentment these':
Some sunk to beasts', find pleasure end in pain';
Some swell'd to gods', confess ev'n virtue vain':
Or indolent', to each extreme they fall',
To trust in ev'ry thing', or doubt of all'.

4 Who thus define it', say they more' or less
Than this', that happiness' is happiness'?
Take nature's path', and mad opinions leave';
All states can reach it', and all heads conceive';
Obvious her goods', in no extreme they dwell';

There needs but thinking right', and meaning well',
And mourn our various portions as we please',
Equal is common sense', and common ease'.
Remember', man', "the universal cause',
Acts not by partial', but by gen'ral laws';"
And makes what happiness we justly call',
Subsist not in the good of one', but all'.—POPE.

SECTION IV.

The goodness of Providence.

THE Lord my pasture shall prepare',
And feed me with a shepherd's care';
His presence shall my wants supply',
And guard me with a watchful eye';
My noon-day walks he shall attend',
And all my midnight hours defend'.

2 When in the sultry glebe I faint',
Or on the thirsty mountains pant';
To fertile vales', and dewy meads',
My weary wand'ring steps he leads',
Where peaceful rivers', soft' and slow',
Amid the verdant landscape flow'.

3 Tho' in the paths of death I tread',
With gloomy horrors overspread',
My steadfast heart shall fear no ill',
For thou', O Lord', art with me still':
Thy friendly crook shall give me aid',
And guide me through the dreadful shade'.

4 Tho' in a bare and rugged way',
Through devious lonely wilds I stray',
Thy bounty shall my pains beguile';
The barren wilderness shall smile',
With sudden greens' and herbage' crown'd',
And streams shall murmur all around'.—ADDISON.

SECTION V.

The Creator's works attest his greatness.

THE spacious firmament on high',
With all the blue ethereal sky',
And spangled heav'ns', a shining frame',
Their great Original proclaim':
Th' unwearied sun', from day' to day',
Does his Creator's pow'r display',
And publishes to ev'ry land',
The work of an Almighty hand'.

2 Soon as the ev'ning shades prevail',
The moon takes up the wond'rous tale`;
And', nightly', to the list'ning earth',
Repeats the story of her birth`;
Whilst all the stars that round her burn`,
And all the planets in their turn',
Confirm the tidings as they roll',
And spread the truth from pole' to pole`.

3 What though', in solemn silence', all
Move round the dark terrestrial ball`!
What tho' nor real voice` nor sound',
Amid their radiant orbs be found`!
In reason's ear they all rejoice',
And utter forth a glorious voice`;
For ever singing as they shine',
"The hand that made us', is Divine`."—ADDISON.

SECTION VI.

An address to the Deity.

O THOU'! whose balance does the mountains weigh`;
Whose will the wild tumultuous seas obey';
Whose breath can turn those wat'ry worlds to flame',
That flame to tempest', and that tempest tame';
Earth's meanest son', all trembling', prostrate falls',
And on the bounty of thy goodness calls`.

2 O'! give the winds all past offence to sweep',
To scatter wide', or bury in the deep`.
Thy pow'r`, my weakness', may I ever see',
And wholly dedicate my soul to thee`.
Reign o'er my will`; my passions ebb and flow
At thy command', nor human motive know`!
If anger boil', let anger be my praise',
And sin the graceful indignation raise`.
My love be warm to succour the distress'd',
And lift the burden from the soul oppress'd`.

3 O may my understanding ever read
This glorious volume which thy wisdom made`!
May sea' and land`, and earth` and heav'n', be join'd',
To bring th' eternal Author to my mind`!
When oceans roar`, or awful thunders roll',
May thoughts of thy dread vengeance', shake my soul`!
When earth's in bloom`, or planets proudly shine',
Adore', my heart', the Majesty divine`!

4 Grant I may ever', at the morning ray',
Open with pray'r the consecrated day`;

Tune thy great praise', and bid my soul arise',
And with the mounting sun ascend the skies';
As that advances', let my zeal improve',
And glow with ardour of consummate love';
Nor cease at eve', but with the setting sun',
My endless worship shall be still begun'.

And oh'! permit the gloom of solemn night',
To sacred thought may forcibly invite'.
When this world's shut', and awful planets rise',
Call on our minds', and raise them to the skies';
Compose our souls with a less dazzling sight',
And show all nature in a milder light';
How ev'ry boist'rous thought in calm subsides';
How the smooth'd spirit into goodness glides'!

Oh how divine'! to tread the milky way',
To the bright palace of the Lord of Day';
His court admire', or for his favour sue',
Or leagues of friendship with his saints renew':
Pleas'd to look down and see the world asleep';
While I long vigils to its Founder keep'!
Canst thou not shake the centre'? Oh control',
Subdue by force', the rebel in my soul';
Thou', who canst still the raging of the flood',
Restrain the various tumults of my blood';
Teach me', with equal firmness', to sustain
Alluring pleasure', and assaulting pain'.
O may I pant for thee in each desire'!
And with strong faith foment the holy fire'!
Stretch out my soul in hope', and grasp the prize',
Which in eternity's deep bosom lies'!
At the great day of recompense behold',
Devoid of fear', the fatal book unfold'!
Then', wafted upward to the blissful seat',
From age' to age' my grateful song repeat';
My Light', my Life', my God', my Saviour' see',
And rival angels in the praise of thee'!—YOUNG.

SECTION VII.

The pursuit of happiness often ill-directed.

THE midnight moon serenely smiles
O'er nature's soft repose';
No low'ring cloud obscures the sky',
Nor ruffling tempest blows'.
Now ev'ry passion sinks to rest',
The throbbing heart lies still';

And varying schemes of life no more
Distract the lab'ring will`.

3 In silence hush'd to reason's voice´,
Attends each mental pow'r` :
Come´, dear Emilia´, and enjoy
Reflection's fav'rite hour`.

4 Come´, while the peaceful scene invites´,
Let's search this ample round` ;
Where shall the lovely fleeting form
Of happiness be found` ?

5 Does it amidst the frolic mirth
Of gay assemblies dwell´ ;
Or hide beneath the solemn gloom´,
That shades the hermit's cell´ ?

6 How oft the laughing brow of joy´,
A sick'ning heart conceals` !
And´, through the cloister's deep recess´,
Invading sorrow steals`.

7 In vain´, through beauty`, fortune`, wit´,
The fugitive we trace` ;
It dwells not in the faithless smile´,
That brightens Clodia's face´.

8 Perhaps the joy to these deny'd´,
The heart in friendship finds` :
Ah´ ! dear delusion`, gay conceit´
Of visionary minds` !

9 Howe'er our varying notions rove´,
Yet all agree in one´,
To place its being in some state´,
At distance from our own`.

10 O blind to each indulgent aim´,
Of power supremely wise´,
Who fancy happiness in aught´
The hand of Heav'n denies` !

11 Vain is alike the joy we seek`,
And vain what we possess´,
Unless harmonious reason tunes
The passions into peace`.

12 To temper'd wishes`, just desires´,
Is happiness confin'd` ;
And´, deaf to folly's call´, attends
The music of the mind`.—CARTER.

SECTION VIII.

The Fire-Side.

DEAR Chloe′, while the busy crowd′,
The vain`, the wealthy`, and the proud′,
In folly's maze advance′;
Tho' singularity and pride
Be call'd our choice′, we'll step aside′,
Nor join the giddy dance`.

2 From the gay world′, we'll oft retire
To our own family` and fire′,
Where love our hours employs`;
No noisy neighbour enters here`,
No intermeddling stranger near′,
To spoil our heart-felt joys`.

3 If solid happiness we prize′,
Within our breast this jewel lies`;
And they are fools who roam`:
The world has nothing to bestow′;
From our own selves our joys must flow′,
And that dear hut, our home`.

4 Of rest was Noah's dove bereft′,
When with impatient wing she left
That safe retreat`, the ark`;
Giving her vain excursion o'er′,
The disappointed bird once more
Explor'd the sacred bark`.

5 Tho' fools spurn Hymen's gentle pow'rs′,
We′, who improve his golden hours′,
By sweet experience know′,
That marriage rightly understood′,
Gives to the tender` and the good′,
A paradise below`.

6 Our babes shall richest comfort bring`;
If tutor'd right′, they'll prove a spring
Whence pleasures ever rise`:
We'll form their minds′, with studious care′,
To all that's manly`, good`, and fair′,
And train them for the skies`.

7 While they our wisest hours engage′,
They'll joy our youth`, support our age′,
And crown our hoary hairs`:
They'll grow in virtue ev'ry day`,
And thus our fondest loves repay′,
And recompense our cares`.

8 No borrow'd joys! they're all our own,
While to the world we live unknown,
Or by the world forgot:
Monarchs! we envy not your state;
We look with pity on the great,
And bless our humbler lot.

9 Our portion is not large, indeed!
But then how little do we need!
For nature's calls are few:
In this the art of living lies,
To want no more than may suffice,
And make that little do.

10 We'll therefore relish, with content,
Whate'er kind Providence has sent,
Nor aim beyond our pow'r;
For if our stock be very small,
'Tis prudence to enjoy it all,
Nor lose the present hour.

11 To be resign'd, when ills betide,
Patient when favours are denied,
And pleas'd with favours giv'n:
Dear Chloe, this is wisdom's part;
This is that incense of the heart,
Whose fragrance smells to heav'n.

12 We'll ask no long protracted treat,
Since winter-life is seldom sweet;
But when our feast is o'er,
Grateful from table we'll arise,
Nor grudge our sons, with envious eyes,
The relics of our store.

13 Thus, hand in hand, thro' life we'll go;
Its checker'd paths of joy and wo,
With cautious steps, we'll tread;
Quit its vain scenes without a tear,
Without a trouble or a fear,
And mingle with the dead.

14 While conscience, like a faithful friend,
Shall thro' the gloomy vale attend,
And cheer our dying breath;
Shall, when all other comforts cease,
Like a kind angel whisper peace,
And smooth the bed of death.—COTTON.

SECTION IX.

Providence vindicated in the present state of man.

HEAV'N from all creatures', hides the book of fate';
All but the page prescrib'd', their present state';
From brutes' what men', from men' what spirits know';
Or who could suffer being here below'?
The lamb thy riot dooms to bleed to-day',
Had he thy reason', would he skip and play'?
Pleas'd to the last', he crops the flow'ry food',
And licks the hand just rais'd to shed his blood'.

Oh blindness to the future'! kindly giv'n',
That each may fill the circle mark'd by Heav'n';
Who sees with equal eye', as God of all',
A hero perish', or a sparrow fall';
Atoms' or systems' into ruin hurl'd',
And now a bubble burst', and now a world'.

Hope humbly then'; with trembling pinions soar';
Wait the great teacher', Death'; and God adore'.
What future bliss he gives not thee to know',
But gives that hope to be thy blessing now'.
Hope springs eternal in the human breast':
Man never is', but always TO BE blest'.
The soul', uneasy', and confin'd from home',
Rests' and expatiates' in a life to come'.

Lo', the poor Indian'! whose untutor'd mind
Sees God in clouds', or hears him in the wind';
His soul proud science never taught to stray
Far as the Solar Walk' or Milky Way',
Yet', simple nature to his hope has giv'n',
Behind the cloud-topt hill', a humbler heav'n';
Some safer world in depth of woods embrac'd',
Some happier island in the watr'y waste';
Where slaves once more their native land behold',
No fiends torment', no Christians thirst for gold'.

TO BE', contents his natural desire';
He asks no angel's wing', no seraph's fire':
But thinks', admitted to that equal sky',
His faithful dog shall bear him company'.

Go', wiser thou'! and in thy scale of sense',
Weigh thy opinion against Providence';
Call imperfection what thou fanciest such';
Say here he gives too little', there too much'.—
In pride', in reas'ning pride', our error lies';
All quit their sphere', and rush into the skies'.

Pride still is aiming at the blest adodes';
Men would be angels', angels would be gods'.
Aspiring to be gods', if angels fell',
Aspiring to be angels', men rebel':
And who but wishes to invert the laws
Of ORDER', sins against th' ETERNAL CAUSE'.—POPE.

SECTION X.

Selfishness reproved.

HAS God', thou fool'! work'd solely for thy good',
Thy joy', thy pastime', thy attire', thy food'?
Who for thy table feeds the wanton fawn',
For him as kindly spreads the flow'ry lawn'.
Is it for thee the lark ascends and sings'?
Joy tunes his voice', joy elevates his wings'.
Is it for thee the linnet pours his throat'?
Loves of his own', and raptures swell the note'.

2 The bounding steed you pompously bestride',
Shares with his lord the pleasure', and the pride'.
Is thine alone the seed that strews the plain'?
The birds of heav'n shall vindicate their grain'.
Thine the full harvest of the golden year'?
Part pays', and justly', the deserving steer'.
The hog', that ploughs not', nor obeys thy call',
Lives on the labours of this lord of all'.

3 Know', nature's children all divide her care';
The fur that warms a monarch', warm'd a bear'.
While man exclaims', "See all things for my use'!"
"See man for mine'!" replies a pamper'd goose'.
And just as short of reason he must fall',
Who thinks all made for one', not one for all'.

4 Grant that the pow'rful still the weak control';
Be man the wit' and tyrant of the whole';
Nature that tyrant checks': he only knows,
And helps another creature's wants' and woes'.
Say', will the falcon', stooping from above',
Smit with her varying plumage', spare the dove'?
Admires the jay', the insect's gilded wings'?
Or hears the hawk when Philomela sings'?

5 Man cares for all': to birds he gives his woods',
To beasts his pastures', and to fish his floods';
For some his int'rest prompts him to provide',
For more his pleasures', yet for more his pride'.
All fed on one vain patron', and enjoy
Th' extensive blessing of his luxury'.

hat very life his learned hunger craves',
e saves from famine', from the savage saves':
ay', feasts the animal he dooms his feast';
nd', till he ends the being', makes it blest':
Which sees no more the stroke', nor feels the pain',
han favour'd man by touch ethereal slain'.
he creature had his feast of life before';
hou too must perish', when thy feast is o'er'!—POPE.

SECTION XI.

Human frailty.

WEAK and irresolute is man';
The purpose of to-day',
Woven with pains into his plan',
To-morrow rends away'.

2 The bow well bent', and smart the spring',
Vice seems already slain';
But passion rudely snaps the string',
And it revives again'.

3 Some foe to his upright intent',
Finds out his weaker part';
Virtue engages his assent',
But pleasure wins his heart'.

4 'Tis here the folly of the wise',
Through all his art we view';
And while his tongue the charge denies',
His conscience owns it true'.

5 Bound on a voyage of awful length',
And dangers little known',
A stranger to superior strength',
Man vainly trusts his own'.

6 But oars alone can ne'er prevail
To reach the distant coast';
The breath of heav'n must swell the sail',
Or all the toil is lost'.—COWPER.

SECTION XII.

Ode to peace.

COME', peace of mind', delightful guest',
Return', and make thy downy nest',
Once more in this sad heart':
Nor riches I', nor pow'r pursue',
Nor hold forbidden joys in view';
We therefore need not part'.

2 Where wilt thou dwell', if not with me',
From av'rice' and ambition free',
And pleasure's fatal wiles';
For whom', alas'! dost thou prepare
The sweets that I was wont to share',
The banquet of thy smiles'?

3 The great', the gay', shall they partake
The heav'n that thou alone canst make';
And wilt thou quit the stream',
That murmurs through the dewy mead',
The grove and the sequester'd shade',
To be a guest with them'?

4 For thee I panted', thee I priz'd',
For thee I gladly sacrific'd
Whate'er I lov'd before';
And shall I see thee start away',
And helpless', hopeless', hear thee say'——
Farewell', we meet no more'?—COWPER.

SECTION XIII.

Ode to adversity.

DAUGHTER of Heav'n', relentless power',
Thou tamer of the human breast',
Whose iron scourge', and tort'ring hour',
The bad affright', afflict the best'!
Bound in thy adamantine chain',
The proud are taught to taste of pain',
And purple tyrants vainly groan
With pangs unfelt before', unpitied' and alone'.

2 When first thy sire to send on earth
Virtue', his darling child', design'd',
To thee he gave the heav'nly birth',
And bade to form her infant mind',
Stern rugged nurse'! thy rigid lore
With patience many a year she bore'.
What sorrow was', thou bad'st her know';
And from her own she learn'd to melt at others wo'.

3 Scar'd at thy frown terrific', fly
Self-pleasing folly's idle brood',
Wild laughter', noise', and thoughtless joy',
And leave us leisure to be good'.
Light they disperse'; and with them go
The summer-friend', the flatt'ring foe'.
By vain prosperity receiv'd',
To her they vow their truth', and are again believ'd.

4 Wisdom', in sable garb array'd',
Immers'd in rapt'rous thought profound',
And melancholy', silent maid',
With leaden eye that loves the ground',
Still on thy solemn steps attend';
Warm charity', the gen'ral friend',
With justice to herself severe',
And pity', dropping soft the sadly pleasing tear'.

5 Oh', gently', on thy suppliant's head',
Dread power', lay thy chast'ning hand'!
Not in thy gorgon terrors clad',
Nor circled with the vengeful band',
(As by the impious thou art seen',)
With thund'ring voice', and threat'ning mien',
With screaming horror's fun'ral cry',
Despair', and fell disease', and ghastly poverty'.

6 Thy form benign', propitious', wear',
Thy milder influence impart';
Thy philosophic train be there',
To soften,' not to wound my heart'.
The gen'rous spark extinct revive';
Teach me to love', and to forgive';
Exact my own defects to scan';
What others are to feel'; and know myself a man'. GRAY

SECTION XIV.

The creation required to praise its Author.

BEGIN', my soul', th' exalted lay'!
Let each enraptur'd thought obey',
And praise th' Almighty's name':
Lo'! heaven' and earth', and seas', and skies',
In one melodious concert rise',
To swell th' inspiring theme'.

2 Ye fields of light', celestial plains',
Where gay transporting beauty reigns',
Ye scenes divinely fair'!
Your Maker's wond'rous pow'r proclaim';
Tell how he form'd your shining frame',
And breath'd the fluid air'.

3 Ye angels', catch the thrilling sound'!
While all th' adoring thrones around',
His boundless mercy sing':
Let ev'ry list'ning saint above',
Wake all the tuneful soul of love',
And touch the sweetest string'.

4 Join', ye loud spheres', the vocal choir';
Thou dazzling orb of liquid fire',
The mighty chorus aid';
Soon as gray ev'ning gilds the plain',
Thou', moon', protract the melting strain',
And praise him in the shade'.

5 Thou heav'n' of heav'ns', his vast abode';
Ye clouds', proclaim your forming God',
Who call'd you worlds from night':
"Ye shades dispel'!"—th' Eternal said';
At once th' involving darkness fled',
And nature sprung to light'.

6 Whate'er a blooming world contains',
That wings the air', that skims the plains',
United praise bestow':
Ye dragons', sound his awful name
To heav'n aloud'; and roar acclaim',
Ye swelling deeps below'.

7 Let ev'ry element rejoice';
Ye thunders burst with awful voice',
To HIM who bids you roll':
His praise in softer notes declare',
Each whispering breeze of yielding air',
And breathe it to the soul'.

8 To him', ye grateful cedars', bow';
Ye tow'ring mountains', bending low',
Your great Creator own';
Tell', when affrighted nature shook',
How Sinai kindled at his look',
And trembled at his frown'.

9 Ye flocks that haunt the humble vale',
Ye insects flutt'ring on the gale',
In mutual concourse rise';
Crop the gay rose's vermeil bloom',
And waft its spoils', a sweet perfume',
In incense to the skies'.

10 Wake all ye mounting tribes', and sing';
Ye plumy warblers of the spring',
Harmonious anthems raise'
To HIM who shap'd your finer mould',
Who tipp'd your glitt'ring wings with gold',
And tun'd your voice to praise'.

11 Let man', by nobler passions sway'd',
The feeling heart', the judging head',
In heav'nly praise employ';

Spread his tremendous name around',
Till heav'n's broad arch rings back the sound',
The gen'ral burst of joy`.

12 Ye whom the charms of grandeur please',
Nurs'd on the downy lap of ease',
Fall prostrate at his throne`:
Ye princes`, rulers', all adore`;
Praise him', ye kings', who makes your pow'r
An image of his own`.

13 Ye fair', by nature form'd to move',
O praise th' eternal SOURCE OF LOVE',
With youth's enliv'ning fire`:
Let age take up the tuneful lay`,
Sigh his bless'd name`—then soar away',
And ask an angel's lyre`.—OGILVIE.

SECTION XV.

The universal prayer.

FATHER OF ALL'! in ev'ry age',
In ev'ry clime', ador'd',
By saint`, by savage`, and by sage',
Jehovah`, Jove', or Lord`!

2 Thou GREAT FIRST CAUSE', least understood',
Who all my sense confin'd
To know but this', that Thou art good',
And that myself am blind`;

3 Yet gave me', in this dark estate',
To see the good from ill`;
And binding nature fast in fate',
Left free the human will`.

4 What conscience dictates to be done`,
Or warns me not to do',
This teach me more than hell to shun',
That more than heav'n pursue`.

5 What blessings thy free bounty gives',
Let me not cast away`;
For God is paid`, when man receives',
T' enjoy', is to obey`.

6 Yet not to earth's contracted span',
Thy goodness let me bound',
Or think thee Lord alone of man',
When thousand worlds are round`.

7 Let not this weak`, unknowing hand',
Presume thy bolts to throw';

And deal damnation round the land',
On each I judge thy foe'.

8 If I am right', thy grace impart',
Still in the right to stay';
If I am wrong', oh teach my heart
To find that better way'!

9 Save me alike from foolish pride',
Or impious discontent',
At aught thy wisdom has denied',
Or aught thy goodness lent'.

10 Teach me to feel another's wo';
To hide the fault I see':
That mercy I to others show',
That mercy show to me'.

11 Mean tho' I am', not wholly so',
Since quicken'd by thy breath':
O lead me wheresoe'er I go',
Thro' this day's life' or death'.

12 This day', be bread' and peace' my lot';
All else beneath the sun',
Thou know'st if best bestow'd or not',
And let thy will be done'.

13 To thee', whose temple is all space',
Whose altar', earth', sea', skies'!
One chorus let all beings raise'!
All nature's incense rise'.—POPE.

SECTION XVI.

Conscience.

O TREACH'ROUS conscience'! while she seems to sle
On rose' and myrtle', lull'd with syren song';
While she seems', nodding o'er her charge', to drop
On headlong appetite the slacken'd rein',
And give us up to license', unrecall'd',
Unmark'd';—see', from behind her secret stand',
The sly informer minutes ev'ry fault',
And her dread diary with horror fills'.

2 Not the gross act alone employs her pen';
She reconnoitres fancy's airy band',
A watchful foe'! the formidable spy',
List'ning o'erhears the whispers of our camp';
Our dawning purposes of heart explores',
And steals our embryos of iniquity'.

3 As all rapacious usurers conceal'
Their doomsday-book from all-consuming heirs',

hus', with indulgence most severe', she treats
s spendthrifts of inestimable time';
nnoted', notes each moment misapply'd';
leaves more durable than leaves of brass',
'rites our whole history'; which death shall read
ev'ry pale delinquent's private ear';
nd judgment publish'; publish to more worlds
han this'; and endless age in groans resound'.—YOUNG.

SECTION XVII.

On an infant.

TO the dark and silent tomb',
Soon I hasten'd from the womb':
Scarce the dawn of life began',
Ere I measur'd out my span'.

2 I no smiling pleasures knew';
I no gay delights could view':
Joyless sojourner was I',
Only born to weep' and die'.—

3 Happy infant', early bless'd'!
Rest', in peaceful slumber', rest';
Early rescu'd from the cares',
Which increase with growing years'.

4 No delights are worth thy stay',
Smiling', as they seem', and gay';
Short and sickly are they all',
Hardly tasted ere they pall'.

5 All our gaiety is vain',
All our laughter is but pain',
Lasting only', and divine',
Is an innocence like thine'.

SECTION XVIII.

The Cuckoo.

HAIL', beauteous stranger of the wood',
Attendant on the spring'!
Now heav'n repairs thy rural seat',
And woods thy welcome sing'.

2 Soon as the daisy decks the green',
Thy certain voice we hear':
Hast thou a star to guide thy path',
Or mark the rolling year'?

3 Delightful visitant'! with thee
I hail the time of flow'rs',

When heav'n is fill'd with music sweet
Of birds among the bow'rs`.

4 The school-boy´, wand'ring in the wood´,
To pull the flow'rs so gay´,
Starts´, thy curious voice to hear´,
And imitates thy lay`.

5 Soon as the pea puts on the bloom´,
Thou fly'st the vocal vale`,
An annual guest´, in other lands´,
Another spring to hail`.

6 Sweet bird´! thy bow'r is ever green´,
Thy sky is ever clear`;
Thou hast no sorrow in thy song´,
No winter in thy year`!

7 O could I fly´, I'd fly with thee`;
We'd make´, with social wing´,
Our annual visit o'er the globe´,
Companions of the spring`.—LOGAN.

SECTION XIX.

Day. A pastoral in three parts.

MORNING.

IN the barn the tenant cock´,
Close to Partlet perch'd on high´,
Briskly crows´ (the shepherd's clock´!)
Jocund that the morning's nigh´.

2 Swiftly´, from the mountain's brow´,
Shadows´, nurs'd by night´, retire`;
And the peeping sun-beam´, now´,
Paints with gold the village spire`.

3 Philomel forsakes the thorn´,
Plaintive where she prates at night´,
And the lark to meet the morn´,
Soars beyond the shepherd's sight`.

4 From the low-roof'd cottage ridge´,
See the chatt'ring swallow spring`,
Darting through the one-arch'd bridge´
Quick she dips her dappled wing`.

5 Now the pine-tree's waving top´,
Gently greets the morning gale`,
Kidlings´, now´, begin to crop
Daisies´, on the dewy dale`.

6 From the balmy sweets´, uncloyd´,
(Restless till her task be done´,)

Now the busy bee's employ'd',
Sipping dew before the sun`.

7 Trickling through the crevic'd rock',
Where the limpid stream distils',
Sweet refreshment waits the flock',
When 'tis sun-drove from the hills`.

8 Colin's for the promis'd corn',
(Ere the harvest hopes are ripe',)
Anxious`;—whilst the huntsman's horn',
Boldly sounding', drowns his pipe`.

9 Sweet'—O sweet', the warbling throng',
On the white emblossom'd spray`!
Nature's universal song',
Echoes to the rising day`.

NOON.

10 FERVID on the glitt'ring flood',
Now the noontide radiance glows`:
Drooping o'er its infant bud',
Not a dew-drop's left the rose`.

11 By the brook the shepherd dines',
From the fierce meridian heat',
Shelter'd by the branching pines',
Pendant o'er his grassy seat`.

12 Now the flock forsakes the glade',
Where', uncheck'd', the sun-beams fall`,
Sure to find a pleasing shade'
By the ivy'd abbey wall`.

13 Echo', in her airy round',
O'er the river`, rock`, and hill',
Cannot catch a single sound',
Save the clack of yonder mill`.

14 Cattle court the zephyrs bland',
Where the streamlet wanders cool`;
Or with languid silence stand'
Midway in the marshy pool`.

15 But from mountain`, dell`, or stream',
Not a flutt'ring zephyr springs`;
Fearful lest the noontide beam',
Scorch its soft', its silken wings`.

16 Not a leaf has leave to stir`;
Nature's lull'd`—serene'—and still`:
Quiet e'en the shepherd's cur',
Sleeping on the heath-clad hill`.

17 Languid is the landscape round',
Till the fresh descending show'r',
Grateful to the thirsty ground',
Raises ev'ry fainting flow'r'.

18 Now the hill'—the hedge'—are green',
Now the warblers' throat's in tune';
Blithsome is the verdant scene',
Brighten'd by the beams of Noon'!

EVENING.

19 O'ER the heath the heifer strays
Free'; (the furrow'd task is done';)
Now the village windows blaze',
Burnish'd by the setting sun'.

20 Now he sets behind the hill',
Sinking from a golden sky':
Can the pencil's mimic skill',
Copy the refulgent dye'?

21 Trudging as the ploughmen go',
(To the smoking hamlet bound',)
Giant-like their shadows grow',
Lengthen'd o'er the level ground'.

22 Where the rising forest spreads
Shelter for the lordly dome'!
To their high-built airy beds',
See the rooks returning home'!

23 As the lark', with vary'd tune',
Carols to the ev'ning loud';
Mark the mild resplendent moon',
Breaking through a parted cloud'.

24 Now the hermit owlet peeps',
From the barn' or twisted brake';
And the blue mist slowly creeps',
Curling on the silver lake'.

25 As the trout in speckled pride',
Playful from its bosom springs';
To the banks a ruffled tide',
Verges in successive rings'.

26 Tripping through the silken grass',
O'er the path-divided dale',
Mark the rose-complexion'd lass',
With her well-pols'd milking pail'!

27 Linnets with unnumber'd notes',
And the cuckoo bird with two',

Tuning sweet their mellow throats',
Bid the setting sun adieu.—CUNNINGHAM.

SECTION XX.

The order of nature.

SEE, thro' this air, this ocean, and this earth,
All matter quick, and bursting into birth.
Above, how high progressive life may go!
Around, how wide! how deep extend below;
Vast chain of being! which from God began,
Nature ethereal, human; angel, man;
Beast, bird, fish, insect, what no eye can see,
No glass can reach; from infinite to thee,
From thee to nothing.—On superior pow'rs
Were we to press, inferior might on ours;
Or in the full creation leave a void,
Where, one step broken, the great scale's destroy'd:
From nature's chain whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.

2 And, if each system in gradation roll,
Alike essential to the amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall.
Let earth, unbalanc'd from her orbit fly,
Planets and suns run lawless thro' the sky;
Let ruling angels from their spheres be hurl'd,
Being on being wreck'd, and world on world;
Heav'n's whole foundations to their centre nod,
And nature trembles to the throne of God.
All this dread ORDER break—for whom? for thee?
Vile worm! Oh madness! pride! impiety!

3 What if the foot ordain'd the dust to tread,
Or hand, to toil, aspir'd to be the head?
What if the head, the eye, or ear repin'd
To serve mere engines to the ruling mind?
Just as absurd for any part to claim
To be another, in this gen'ral frame:
Just as absurd, to mourn the tasks or pains,
The great directing MIND OF ALL ordains.

4 All are but parts of one stupendous whole,
Whose body nature is, and God the soul:
That, chang'd thro' all, and yet in all the same,
Great in the earth, as in th' ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees:

Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns:
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all.

5 Cease then, nor ORDER imperfection name:
Our proper bliss depends on what we blame.
Know thy own point: this kind, this due degree
Of blindness, weakness, Heav'n bestows on thee.
Submit.—In this, or any other sphere,
Secure to be as blest as thou canst bear:
Safe in the hand of one disposing Pow'r,
Or in the natal, or the mortal hour.
All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And, spite of Pride, in erring Reason's spite,
One truth is clear—WHATEVER IS, IS RIGHT.—*Pop*

SECTION XXI.

Confidence in Divine protection.

HOW are thy servants blest, O Lord!
How sure is their defence!
Eternal wisdom is their guide,
Their help Omnipotence.

2 In foreign realms, and lands remote,
Supported by thy care,
Through burning climes I pass'd unhurt,
And breath'd in tainted air.

3 Thy mercy sweeten'd ev'ry soil,
Made ev'ry region please;
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.

4 Think, O my soul, devoutly think,
How, with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise!

5 Confusion dwelt in ev'ry face,
And fear in ev'ry heart,
When waves on waves, and gulfs in gulfs,
O'ercame the pilot's art.

6 Yet then, from all my griefs, O Lord!
Thy mercy set me free;
While in the confidence of pray'r,
My soul took hold on thee.

7 For tho' in dreadful whirls we hung
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.

8 The storm was laid, the winds retir'd,
Obedient to thy will;
The sea that roar'd at thy command,
At thy command was still.

9 In midst of dangers, fears, and deaths,
Thy goodness I'll adore;
And praise thee for thy mercies past,
And humbly hope for more.

10 My life, if thou preserve my life,
Thy sacrifice shall be;
And death, if death must be my doom,
Shall join my soul to thee.—ADDISON.

SECTION XXII.

Hymn on a review of the seasons.

THESE, as they change, Almighty Father! these,
Are but the varied God. The rolling year
Is full of thee. Forth in the pleasing spring
Thy beauty walks, Thy tenderness and love.
Wide flush the fields; the soft'ning air is balm;
Echo the mountains round; the forest smiles,
And ev'ry sense, and ev'ry heart is joy.

2 Then comes Thy glory in the summer months,
With light and heat refulgent. Then Thy sun
Shoots full perfection through the swelling year;
And oft Thy voice in dreadful thunder speaks;
And oft at dawn, deep noon, or falling eve,
By brooks and groves, in hollow-whisp'ring gales.

3 Thy bounty shines in autumn unconfin'd,
And spreads a common feast for all that lives.
In winter, awful Thou! with clouds and storms
Around Thee thrown, tempest o'er tempest roll'd,
Majestic darkness! On the whirlwind's wing,
Riding sublime, Thou bidst the world adore;
And humblest nature with Thy northern blast.

Mysterious round! what skill, what force divine,
Deep felt, in these appear! a simple train,

Yet so delightful mix'd, with such kind art,
Such beauty and beneficence combin'd;
Shade, unperceiv'd, so soft'ning into shade,
And all so forming an harmonious whole,
That as they still succeed, they ravish still.

5 But wand'ring oft, with brute unconscious gaze,
Man marks not Thee, marks not the mighty hand,
That, ever busy, wheels the silent spheres;
Works in the secret deep; shoots, steaming, thence
The fair profusion that o'erspreads the spring;
Flings from the sun direct the flaming day;
Feeds every creature; hurls the tempest forth;
And, as on earth this grateful change revolves,
With transport touches all the springs of life.

6 Nature, attend! join ev'ry living soul,
Beneath the spacious temple of the sky,
In adoration join! and, ardent raise
One general song! ——————
Ye, chief, for whom the whole creation smiles,
At once the head, the heart, and tongue of all,
Crown the great hymn!

7 For me, when I forget the darling theme,
Whether the blossom blows; the summer ray
Russets the plain; inspiring autumn gleams;
Or winter rises in the black'ning east;
Be my tongue mute, my fancy paint no more,
And, dead to joy, forget my heart to beat!

8 Should fate command me to the farthest verge
Of the green earth, to distant barb'rous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on th' Atlantic isles; 'tis nought to me;
Since God is ever present, ever felt,
In the void waste as in the city full;
And where HE vital breathes there must be joy.

9 When e'en at last the solemn hour shall come,
And wing my mystic flight to future worlds,
I cheerful will obey; there, with new pow'rs,
Will rising wonders sing: I cannot go
Where UNIVERSAL LOVE not smiles around,
Sustaining all yon orbs, and all their suns;
From seeming evil still educing good,
And better thence again, and better still,
In infinite progression. But I lose

Iyself in HIM, in light ineffable!
'ome then, expressive silence, muse his praise.

THOMS

SECTION XXIII.

On solitude.

O SOLITUDE, romantic maid!
Whether by nodding towers you tread,
Or haunt the desert's trackless gloom,
Or hover o'er the yawning tomb,
Or climb the Andes' clifted side,
Or by the Nile's coy source abide,
Or, starting from your half-year's sleep,
From Hecla view the thawing deep,
Or, at the purple dawn of day,
Tadmor's marble waste survey;
You, recluse, again I woo,
And again your steps pursue.

2 Plum'd conceit himself surveying,
Folly with her shadow playing,
Purse-proud elbowing insolence,
Bloated empiric, puff'd pretence,
Noise that through a trumpet speaks,
Laughter in loud peals that breaks,
Intrusion, with a fopling's face,
(Ignorant of time and place,)
Sparks of fire dissension blowing,
Ductile, court-bred flattery bowing,
Restraint's stiff neck, grimace's leer,
Squint-ey'd censure's artful sneer,
Ambition's buskins, steep'd in blood,
Fly thy presence, Solitude!

3 Sage reflection, bent with years,
Conscious virtue, void of fears,
Muffled silence, wood-nymph shy,
Meditation's piercing eye,
Halcyon peace on moss reclin'd,
Retrospect that scans the mind,
Rapt earth-gazing revery,
Blushing artless modesty,
Health that snuffs the morning air,
Full-ey'd truth with bosom bare,
Inspiration, nature's child,
Seek the solitary wild.

4 When all nature's hush'd asleep,
Nor love, nor guilt, their vigils keep,

Soft you leave your cavern'd den,
And wander o'er the works of men;
But when Phosphor brings the dawn,
By her dappled coursers drawn,
Again you to your wild retreat,
And the early huntsman meet,
Where, as you pensive pass along,
You catch the distant shepherd's song,
Or brush from herbs the pearly dew,
Or the rising primrose view,
Devotion lends her heav'n plum'd wings,
You mount, and nature with you sings.

5 But when the mid-day fervours glow,
To upland airy shades you go,
Where never sun-burnt woodman came,
Nor sportsman chas'd the timid game;
And there, beneath an oak reclin'd,
With drowsy waterfalls behind,
You sink to rest,
Till the tuneful bird of night,
From the neighb'ring poplar's height,
Wake you with her solemn strain,
And teach pleas'd echo to complain.

6 With you roses brighter bloom,
Sweeter ev'ry sweet perfume;
Purer ev'ry fountain flows,
Stronger ev'ry wilding grows
Let those toil for gold who please,
Or for fame renounce their ease.
What is fame? An empty bubble?
Gold? A shining, constant trouble.
Let them for their country bleed!
What was Sidney's, Raleigh's meed?
Man's not worth a moment's pain;
Base, ungrateful, fickle, vain.

7 Then let me, sequester'd fair,
To your sybil grot repair;
On yon hanging cliff it stands,
Scoop'd by nature's plastic hands,
Bosom'd in the gloomy shade
Of cypress not with age decay'd;
Where the owl still hooting sits,
Where the bat incessant flits;
There in loftier strains I'll sing
Whence the changing seasons spring;

Tell how storms deform the skies,
Whence the waves subside and rise,
Trace the comet's blazing tail,
Weigh the planets in a scale;
Bend, great God, before thy shrine;
The bournless macrocosm's thine.

8 Since in each scheme of life I've fail'd,
And disappointment seems entail'd;
Since all on earth I valu'd most,
My guide, my stay, my friend is lost;
O Solitude, now give me rest,
And hush the tempest in my breast.
O gently deign to guide my feet
To your hermit-trodden seat;
Where I may live at last my own,
Where I at last may die unknown.
I spoke; she turn'd her magic ray;
And thus she said, or seem'd to say;

9 Youth, you're mistaken, if you think to find
In shades, a med'cine for a troubled mind:
Wan grief will haunt you wheresoe'er you go,
Sigh in the breeze, and in the streamlet flow.
There pale inaction pines his life away;
And satiate mourns the quick return of day:
There, naked frenzy laughing wild with pain,
Or bares the blade, or plunges in the main:
There superstition broods o'er all her fears,
And yells of demons in the zephyr hears.
But if a hermit you're resolv'd to dwell,
And bid to social life a last farewell;
'Tis impious.————

10 God never made an independent man;
'Twould jar the concord of his general plan.
See every part of that stupendous whole,
"Whose body nature is, and God the soul;"
To one great end, the general good, conspire,
From matter, brute, to man, to seraph, fire.
Should man through nature solitary roam,
His will his sovereign, every where his home,
What force would guard him from the lion's jaw?
What swiftness wing him from the panther's paw?
Or, should fate lead him to some safer shore,
Where panthers never prowl, nor lions roar,
Where liberal nature all her charms bestows,
Suns shine, birds sing, flowers bloom, and water flows;

Fool, dost thou think he'd revel on the store,
Absolve the care of Heav'n, nor ask for more?
Though waters flow'd, flow'rs bloom'd, and Phœbus
He'd sigh, he'd murmur, that he was alone.
For know, the Maker on the human breast,
A sense of kindred, country, man, impress'd.

11 Though nature's works the ruling mind declare,
And well deserve inquiry's serious care,
The God, (whate'er misanthropy may say,)
Shines, beams in man with most unclouded ray.
What boots it thee to fly from pole to pole?
Hang o'er the sun, and with the planets roll?
What boots through space's furthest bourns to roar
If thou, O man, a stranger art at home.
Then know thyself, the human mind survey;
The use, the pleasure, will the toil repay.

12 Nor study only, practice what you know;
Your life, your knowledge, to mankind you owe.
With Plato's olive wreath the bays entwine;
Those who in study, should in practice shine.
Say, does the learned lord of Hagley's shade,
Charm man so much by mossy fountains laid,
As when arous'd, he stems corruption's course,
And shakes the senate with a Tully's force?
When freedom gasp'd beneath a Cæsar's feet,
Then public virtue might to shades retreat:
But where she breathes, the least may useful be,
And freedom, Britain, still belongs to thee.

13 Though man's ungrateful, or though fortune frown
Is the reward of worth a song, or crown?
Nor yet unrecompens'd are virtue's pains;
Good Allen lives, and bounteous Brunswick reigns.
On each condition disappointments wait,
Enter the hut, and force the guarded gate.
Nor dare repine, though early friendship bleed,
From love, the world, and all its cares, he's freed.
But know, adversity's the child of God:
Whom Heaven approves of most, must feel her rod
When smooth old Ocean, and each storm's asleep,
Then ignorance may plough the watery deep;
But when the demons of the tempest rave,
Skill must conduct the vessel through the wave.

14 Sidney, what good man envies not thy blow?
Who would not wish Anytus*—for a foe?
Intrepid virtue triumphs over fate;

* One of the accusers of Socrates.

The good can never be unfortunate.
And be this maxim graven in thy mind;
The height of virtue is, to serve mankind.
But when old age has silver'd o'er thy head,
When memory fails, and all thy vigour's fled,
Then mayst thou seek the stillness of retreat,
Then hear aloof the human tempest beat;
Then will I greet thee to my woodland cave,
Allay the pangs of age, and smooth thy grave.

GRAINGER.

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